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ABSTRACT

This compilation of papers, presented at the 1974 Summer Workshop in Guidance and Counseling at the University of Wisconsin, Madison represents a variety of approaches related to individual counseling and supporting strategies. Farwell provides a rationale for the primacy of the individual counseling function within the total counseling and guidance program. Eherenman's approach to the interpretation of school records to children highlights one way in which the "integration" goal of Farwell may be achieved. Hosford, writing from the perspective of behaviorism, links the behavioral philosophy and method to the goals of self-development. On a more practical level, the papers by Dilley and Thompson outline intervention strategies which may be used individually or in groups to facilitate affective development both within the counseling function and the broader educational context. Wolleat argues for greater concern on the part of school counselors for the unique needs of girls and women. Where we are now with the conceptualization and methodology of counseling as described by the former authors may not be where we will be in the future. Pulvino's article provides a glimpse of the future as he examines the implications for counselors of a number of discoveries related to levels of consciousness and psychic energy. (Author/HMV)

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CONTEMPORARY PERSPECTIVES ON INDIVIDUAL COUNSELING AND COMPLEMENTARY STRATEGIES

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PREFACE

The 1974 Summer Workshop in Counseling and Guidance was the fourth in a series of summer programs designed for practicing counselors to update their professional competencies. Since 1971, approximately 200 counselors from the State of Wisconsin and elsewhere throughout the United States have participated in this opportunity to become familiar with current theory and practice in counseling and guidance and to work toward the State of Wisconsin professional life certificate in school counseling.

In 1973 twenty-one participants completed all three modules of phase one and were recommended for the life certificate. This fourth workshop begins the second phase. Each phase consists of three modules, presented sequentially, which emphasize individual counseling strategies, group techniques, and administrative and supervisory interventions, respectively. In addition to these emphases, complementary topics of current interest are presented each summer. Since the content of each module is not dependent on any other, students may enter the program during any module, attend three consecutive summer sessions, and be completely "in phase."

Complete descriptions of the three modules of phase one can be found in the respective symposium reports, Summer Workshop in Counseling and Guidance, Volume I (1971), Volume II (1972) and Volume III (1973), edited by Charles J. Pulvino and Stuart L. Rubner.

Individual counseling was the major emphasis of the 1974 workshop. Complementary topics of current interest included values clarification, human relations training, and behavioral approaches. The 1975 module will focus on group interventions; the 1976 session will deal primarily with administrative and supervisory strategies. Other topics will be determined from the input of current participants.

The Department of Counseling and Guidance is committed to providing a program which is relevant to the current and future needs of school counselors. Thus, each year a thorough evaluation of the workshop is conducted and participants' recommendations for changes in content and procedures are built-in to the following summer's program. One addition to the 1974 program, suggested by the 1973 evaluations, was a two-day "mini-conference" in which counselor-participants organized and presented programs sharing their expertise and concerns.

Since its inception, the summer workshop program has utilized the resources of both the faculty of the Department of Counseling and Guidance, the University of Wisconsin, as well as outside consultants and resource persons. The 1974 Workshop staff was composed of University of Wisconsin faculty Dr. Josiah Dilley, professor, Ms. Lauralee Eherenman, teaching assistant, Dr. Charles Pulvino, associate professor, and Dr. Patricia Wolleat, assistant professor. Professor Gail Farwell of the Department of Counseling and Guidance and Professor Douglas Gross, visiting professor from Arizona State University also made presentations. Mrs. Louise Thompson, Guidance Director, Dubuque Community Schools and Dr. Ray E. Hosford, professor and associate dean at the University of California-Santa Barbara, acting as consultants, each conducted two-day sessions on the topics of affective education and behavioral approaches, respectively.

As in the past, a variety of instructional strategies were employed to meet the goals of the 1974 Workshop--lecture presentations, small group discussions, communications laboratory activities, role-playing, and videotape feedback. A significant departure from past procedures was the greater experiential involvement of the participants through a self-evaluation of interviewing skills, followed by individually-tailored programs to work on those skills identified as most relevant to their current stage of development.

The papers in this volume represent a variety of approaches related to individual counseling and supporting strategies. As a group, they can perhaps best be characterized as reflecting the current interests and concerns of the authors as they relate to the topics of the 1974 Workshop. Farwell provides a rationale for the primacy of the individual counseling function within the total counseling and guidance program. Eherenman's approach to the interpretation of school records to children highlights one way in which the "integration" goal of Farwell may be achieved. Hosford, writing from the persepctive of behaviorism, links the behavioral philosophy and method to the goals of self-development.

On a more practical level, the papers by Dilley and Thompson outline intervention strategies which may be used individually or in groups to facilitate affective development both within the counseling function and the broader educational context. Wolleat argues for greater concern on the part of school counselors for the unique needs of girls and women.

Where we are now with the conceptualization and methodology of counseling as described by the former authors may not be where we will be in the future. Pulvino's article provides a glimpse of the future as he examines the implications for counselors of a number of discoveries related to levels of consciousness and psychic energy.

P.L.W.

ACKNOWLEDGEMENTS

For the hours they spent in preparing typewritten copy for this report and handling the correspondence and a myriad of other administrative necessities relative to the Workshop, we wish to acknowledge the contributions of Mary Ellis, of the Research and Guidance Laboratory for Superior Students, and Rosemary Hopkins and Jean Spangler, of the Department of Counseling and Guidance.

For their effort and timely cooperation in writing the articles for this volume and sharing their expertise in designing learning experiences, we express our thanks to the workshop staff, visiting consultants and lecturers.

For their assistance in publicizing the workshop program, registering students, and providing financial support we recognize the Office of Intercollege Programs and University of Wisconsin Extension.

And finally, we would like to especially acknowledge the workshop students, whose commitment to personal growth and professional renewal makes this program a continuing learning experience for all who are involved.

P.L.W.

DEDICATION

I would like to dedicate this volume to Professor Charles J. Pulvino, whose leadership as coordinator of the first three workshops (1971-73) provided a style and direction to the evolution of this unique, continuing education program. His "energy" will long be experienced by all who participate.

P.L.W.

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THE PRIMACY OF THE COUNSELING FUNCTION WITHIN THE SCHOOL COUNSELOR ROLE

Gail F. Farwell
University of Wisconsin-Madison

I was deeply involved in the throes and details of another task, but I am compelled to write. Have I got something to say? I am sure that I have; others may disagree; but here goes!

Several events of recent origin have compelled me to share the following thoughts: (1) School administrators are writing counselor role descriptions that minimize counseling and maximize environmental manipulation and group work; (2) Counselors continue to be content in having little impact on defining their role and thus may continue to accept #1 with little question. They are shrouded in clerkship or are acting as administrative assistants; (3) Counselor educators are eschewing for a consultant role as acquiesance to institutional and situational press from the employment setting, without the needed and necessary challenge to both assumptions and goals; (4) In time of fiscal pressure, decisions are made on a basis of expediency rather than with a critical look at pupil needs and the kinds of interventions needed for the optimal development of the individual, with a characteristic assumption that curricular experiences in the classroom are inviolable.

That counselors themselves are partially at fault for some of these actions and assumptions is readily acknowledged. Counselor educators are no less responsible for some of the confusion. It is for this reason that this discourse is developed. In recent years I have had the privilege, the responsibility, and the frustration of being in most of the states in the nation. This presented an opportunity to observe first hand and to discuss with hundreds of school counselors their peak experiences and their frustrations in implementing their role. At the same time, it was increasingly frustrating to find school counselors identifying themselves in a pseudo-clinic role, in contrast to an educator role. To me, this has tremendous implications for the goals that are established, the assumptions that undergird a school counselor's work, and the interventions he employs in moving from his theoretical assumptions, on one hand, to the goals he is attempting to achieve on the other.

Some of the difficulty lies in the fact that many school counselors are that in name, but not in function--either because of their own choosing or that of the administrator. Some persons in school counseling

have no real commitment; they are waiting to be administrators, and often, in many systems, the position of school counselor is utilized as an intermediate step to the principalship. I have nothing against either administrators or administration; administration is necessary, and properly and efficiently implemented facilitates the attainment of institutional goals through the viable utilization of the professional and lay staff of the institution. My argument is that role identification for the counselor is one of confusion for all publics involved (pupils, teachers, parents, pupil personnel workers, administrators) if the position of school counselor is always one of "status in transition". COUNSELING is the prime function of a school counselor. Counseling is as essential to the total development of the learner as is instruction.

On what basis is this last statement made. As a counselor educator, recently I have been part of a planning team in what is called a "total community mental health thrust". The concept includes the involvement of social workers, clinical psychologists, psychiatrists, rehabilitation counselors, psychiatric nurses, and school counselors. The discussions of this group, however, place no emphasis on the responsibility of the school in the conceptualization of community mental health. Rather, how can a mental health center staff itself so as to better meet the needs of persons referred or coming to such an institution? The primary clientele are the troubled and those in trouble. How did they get this way? Well, one conceptualization is that no steps were taken developmentally to assist in the formation of a viable self-concept and the actualization of a healthy organism in a growth, development, preventive framework. To emphasize this point, legislation and funds are directed toward the prevention of mental disturbance, yet no mention is made of feeding these resources into an already existing structure that supposedly has the total development of persons as a primary commitment. Another development that is disturbing is action in the realm of vocational education wherein this activity is being turned over to business and industry with cost accounting and efficiency as a "rallying point". Little concern for education is expressed, but rather efficient skills, which is reminiscent of an old philosophical saw--you train dogs, but educate people. There is some hope in the conceptualization of career education, but we must be cautious that this does not get diverted to the past, out-dated orientation to vocational guidance and vocational education.

This gets down to raising the critical question about educational goals and the needed interventions for attaining these goals. There is a connector with accountability schedules as well.

Educational institutions exist to assist developing learning in societal knowledge, subject matter content, skill acquisition, and self-knowledge. It is well understood by most publics the place that instruction and the curriculum have in the school enterprise. Once in a while there may be controversy about certain materials that reflect

on mores, morals, and values, but few school boards and the publics they serve question such things as a teacher of social studies, or of science, or of reading as having a viable place in the continuing educational enterprise. Few people try to coerce the teacher into giving up the instructional intervention. Why is it that counselors get pressured into abandoning the counseling intervention? Recent pressures have diverted many counselors into buying into group work, behavior modification instructional strategies, and environment change agentry.

I'll agree that some time expended in these activities is of importance in the total responsibility of a school counselor. However, they are no substitute for counseling as the single most important activity of the school counselor.

The theory undergirding guidance and counseling work from its inception has placed emphasis on the need of individuals to know their strengths and limitations in content, skill, attitudinal, feeling and value areas. It is on the basis of an integrated self that one can move forward as an adequate decision maker, as an adequate accomodator, and as one implementing his initiatory and creative potential.

The integrative process as a goal is most crucial in counseling. I see it as most crucial in enabling an individual to apply himself in a positive way to the tasks of daily living. It is my conceptualization that the counseling situation is necessary for the development of skills in integration. It is within counseling that the individual, in an unfettered situation, can focus on himself, on his experiences, and explore the meanings of those experiences. It is here that he learns to make the connectors between his wishes and the demands placed on him. It is here that he can twist, turn, and manipulate the many experiential variables and come to an understanding of the way he wants to put them together. In the final analysis, here, at a particular point, the individual can say, "This is me; this is what I stand for; these are my values; these are my feelings; this is what motivates me; this is what turns me off." The counselee comes to an understanding of the process of putting the pieces together, and when the next hour, day, or week offers new experience (and this is inescapable), the individual can incorporate this skill of integrating-reintegrating in his development.

Assisting individuals in learning this competency is a primary goal of the school counselor and emphasizes the primacy of the counseling function in his total role description.

All of what has been said before comes from a theory of counseling that emphasizes the uniqueness of the human organism, its striving in a positive way for growth and fulfillment, and the necessary competencies (which get translated into goals) one employs in everyday living. Each counselor needs to operate from a theory; in fact, it is inescapable. The problem lies in the fact that many have not formulated in a knowledgable way their theory and thus are not able to explicate assumptions and

principles, identify goals, and then see the necessary relationship and process elements attendant to assumptions and goals.

Good theory is practical. Good theory is not static, but is ever-changing because good theory generates research (accountability, if you will), which in turn substantiates or repudiates, in varying degrees, the correctness of assumptions and the viability of the interventions employed in reaching the stated goals.

In the definition I would offer of development and the relationship of counseling to development, I contend that the integration of experience is necessary for individuals to move on to subsequent steps of decision-making, accomodating, and initiating-creating. It is within the relationship and process of counseling that this integration is nurtured. I contend that without it, the individual will be inefficient and ineffective in educational and career planning; his capacity to accomodate (cope-adapt) the idiosyncraticness of other people or institutions will be in jeopardy; and his basic drive for initiative/creativity will be less than completely implemented. He must put his experience together in an integrated whole, at the same time recognizing that the "whole" changes constantly and that understanding the process of integration (including re-integration) and having command of the process is maybe more important than the product. In other words, I am arguing for process outcomes as goals for counseling.

When school counselors short-change this function then a most important educational goal, self-realization, is not getting its deserved attention. This is why I continue to emphasize the primacy of the counseling function within the job description of school counselors.

There are many theoretical approaches to counseling. And though I have my own preference, my main concern is that each counselor have a theoretical stance and that the counselor proceed to give a major effort in employing his unique intervention. This is asking him to do his major "thing" as a member of the educational team, the same as is expected of all other educational team members.

Unless school counselors are seen as having something unique to contribute (and I've tried to argue that it is counseling skill), then it is little wonder that in times of duress, the counselor's position is suspect.

Lauralee Eherenman
University of Wisconsin-Madison

There has been an increasing amount of interest in the use of school records in guidance. The American Personnel and Guidance Association has begun to study and make available data about the issue of privileged communication to its members; the Russell Sage Foundation has published the results of a study of school records and has made recommendations for their improved use; the Wisconsin Legislature has recently enacted a statute defining various kinds of school records and the circumstances under which such records will be kept and used.

The literature in counselor education abounds with suggestions about what shall be kept in records; where records should be kept; who should keep records; and how counselors should use them. It is suggested that students and/or parents are the prime persons for whom records are kept; that students and parents be made aware of such records and that the records be interpreted to them. A commonly held belief in the guidance field is that cumulative records are kept for the purpose of helping individual students understand themselves better than they would without such records. Peters and Farwell (1967) state that

> ...if the information is not to be used for a more meaningful understanding of the growth and development of the pupils, then there can be no justification for consuming the time and energy of the staff in collecting information on students. This information in the final analysis, is valuable only if it is interpreted and explained to the individual and to those staff members who are to assist him in his physical, mental, psychological, and sociological development.

A statement of policy on the use of student records from the American Personnel and Guidance Association (1961) not only stated that records should be kept, but also recognized the right of parents to have the school reports

interpreted to them. The American Personnel and Guidance Association statement is very insistent that a competent professional person should make the judgment of what (if anything) should be displayed and/or interpreted to a parent. The statement is very clear that interpretations are to be made for the benefit of the student.

David A. Goslin and Nancy Bordier, of the Russell Sage Foundation, undertook a survey of record-keeping practices of fifty-four representative school districts. They found that what systems maintained as part of their permanent files varied widely. Almost all districts kept informal, teacher-made anecdotal records, special health data, notes on interviews with parents and students, correspondence from home, records of referrals, delinquency reports, and other "high security" data. Nearly three fourths of them also kept personality ratings, samples of student work, diaries and autobiographies. One third recorded race and religion of students; almost one half recorded students by nationality; and about half kept photographs on the record forms. They also discovered that anyone from the school psychologist to a front-office clerk might be responsible for feeding information into the permanent file.

Goslin and Bordier also found that CIA and FBI agents had access to the complete student files in more than half the school systems, as did juvenile courts and health department officials. Local police had access to complete files in almost one third of the systems. But parents--those citizens with the primary legal and moral responsibility for the child--had access to the entire files in fewer than 10 percent of the systems. Some superintendents reported that parents were denied access to their childrens records even when they possessed the legal right to inspect them. The researchers noted;

> What is particularly significant is the impression that school officials have strong reservations about giving parents very much information (other than routine grade reports and sometimes achievement-test scores) about the content of evaluations that are continually being made of their children.

Traxler and North (1966) emphasized that each student should have the opportunity to study his cumulative record in consultation with his faculty advisor. Tennyson, Blocher and Johnson (1964) noted the public's concern about what is kept in school records and the possibility of invasion of privacy. They urged that counselors be prepared to explain school records and the reasons for including each of the items to parents and children. They mentioned the ethical considerations in the collection and use of data such as that contained in cumulative records, but do not discuss them as they relate to the child involved. Shertzer and Stone (1966) followed the lead of others in

regard to cumulative records. They noted that records should be kept so that they can be interpreted, but they do not state to whom or under what circumstances they should be interpreted.

There seems to be substantial agreement that records should be kept and that they should be interpreted to those who have a right to know. In the famous Thibideau case, the New York Supreme Court ruledthat a school must interpret material in a school record to a parent should he desire it. Goslin and Bordier found, however, that student access to files was almost nil. Traxler and North, however, did not provide a plan of action for carrying out interpretations, nor do they state what effect such interpretations would have on students. Other counselor educators have discussed school records at length without noting the effects which the knowledge of a school's keeping such records might have on a child.

Statements in the literature urging counselors to be open with youth in their interpretations of records, coupled with the lack of discussion of the effects such an interpretation implies for a child, suggests a need for a research into the effects of an interpretation on a child. Students seemed to be the very last to have any ethical or legal right to their own files. The new Wisconsin statute is unique in requiring that certain records be made available and interpreted to students and/or their parents.

If we as counselors accept our role of offering each child an opportunity to grow, so that he knows he is worthy, unique, and has a special place in society, then we must give him the opportunity to know himself. Cumulative records generally contain longitudinal and developmental data in objective terms of strengths and weaknesses. Therefore, if these data, based on his longitudinal and developmental life history, as well as his environment, are provided to the student, some of these data may confirm a self-image, other data may appear in conflict with a self-image. Can we assume that such a practice results in a greater self-knowledge on the part of the student involved and that such self-knowledge provides the student a motivation and desire to change his life style?

As a counselor in a middle school, the writer has followed a policy of inviting students to come to the counseling office to see and discuss the records which the school kept about them. Many students availed themselves of this opportunity and appeared highly satisfied with it. Nothing was known, however, about how a student felt about himself once he had discussed the data of his record with the counselor. Does, in fact, gaining the information from the school record aid the student in more meaningful understanding of his growth and development? If the practice is widespread, its effect upon a student's self-knowledge should be known.

There is an abundance of information in the literature in regard to the self and self-concept. Self as a concept has been studied with a wide

variety of populations and much theorizing has been done (Mead, 1934; Goldstein, 1939; Allport, 1943, 1955, 1961; Lecky, 1945; Hilgard, 1949; Combs & Snygg, 1949, 1959, 1963; Rogers, 1951; Diggory, 1966; Purkey, 1967). The Self has been described as developing through transactions with the environment; as a consistent motivating force in human behavior; and as the central aspect of personality.

The Self is presumed to be a social product, developing out of interpersonal relationships and presumed as striving for consistency. A person's behavior is said to be dependent on a personal frame of reference. A composite definition of Self would be: a complex system of conscious beliefs which an individual holds true about himself, each belief with a corresponding value, generally stable, and characterized by harmony and orderliness. Some beliefs are very close to the essence of Self and so are located close to the center while other concepts are less central and are located toward the outside of Self.

The world is perceived in terms of relevance to the Self. If a new concept of Self appears to the individual to be consistent with concepts already present, it is accepted and assimilated easily. However, if the new concept appears to have no relationship to the system, it is usually ignored. It meets with resistance and is likely to be rejected. For example, a student who thinks of himself as doing highly satisfactory work, will reject or destroy evidence that tells him otherwise. The more central a concept is to Self, the more resistant it is to change. The Self is a dynamic entity, subject to change.

Students who are shown school records will be faced with information about themselves which must be assimilated into or rejected from the current Self. Counselors are urged throughout the literature to assist youth in the process of finding themselves. Keeping and interpreting records are presumed a part of this process. No one seems to have been curious enough, to have researched the effects of the practice. If the Self is dynamic and subject to change, one should be aware of the possibilities involved in actions which might lead to a change.

By the time a child reaches school age, a Self is already formed, and school experiences will be accepted, rejected, or modified in its light. Next to the home, the school plays the most crucial role in the formation of Self.

More and more there is a deepening interest in the individual's perceptions of himself and his situation as a major influence on his behavior. Those of us in the counseling profession have the responsibility within the limits of our training, to investigate, to understand, and to utilize our tools as means of facilitating human accomplishment. This would include the use of school records as a deliberate means of affecting student self awareness.

In an attempt to discover whether revealing records to 5th grade students had any effect on their self awareness, a research study was conducted. Fifth graders were randomly assigned to one of three groups stratified according to sex. Four counselors were trained in interpreting the school records to the students. All of the data have not been analyzed thoroughly, but some observations can be made on the basis of the experience.

Many observations were made as the data were gathered. Students reported that they didn't know that records beyond school grades and attendance were being kept. They had little "memory" of events in the earlier grades. They expressed surprise at some teacher comments, e.g., teachers reporting that they liked a subject when they didn't. They could remember why they had long absences and how it may have affected their grades. They were surprised at how well test scores showed how they were really doing in school. They were interested in the patterns of behavior and growth that showed across the years. They talked about changes in their behavior in the past year and indicated areas of problems which they wanted to change.

The school had kept records, information being added on a yearly basis, but the records were little used. The staff and administration were very co-operative and anxious to know the results.

Some implications of this research already seem evident. Students should be made aware of the existence of school records; that a record is being kept about them and that they have the power within themselves to control what about them goes in a record. Students are eager to see their record and show enthusiastic acceptance even of "low" scores.

Records seem a useful tool and counselors should begin planned use of them. School personnel should review purposes of records and standardize the kinds of material placed within them and periodically remove material which does not contribute to an understanding of the development of a student. School personnel must be given time to study records and to use them in planning educational experiences and to interpret records for students and parents.

Counselor educators should provide experiences with school records to prospective school counselors regardless of the prospective counselors assumed theoretical orientation. School records are a reality of the school environment. Few school situations will be such that school records will be non-existent, with each new school year unrelated to the last one. If the data about revealing records to fifth graders is essentially positive (as it now appears) it seems logical that further studies be conducted with other populations; adolescents, students of higher education, and in the medical field.

All schools are required to keep records about the students under their care. Counselors have been taught that such records are important to the development and understanding of the youth. It is important to know how an

interpretation of records can effect a child. Counselors have been urged as a part of their training to interpret records to themselves, to teachers, to administrators and to parents on the grounds that such an interpretation will assist these persons in their work with the individual concerned.

How much more important then, to let students know that records are being kept and to reveal to them what the record shows and to give students the opportunity to feel that they can do something about what goes into their record. Certainly disclosure of the material may help a student become more aware of his involvement with his growth and development; that he is not a pawn in the hands of the school's powers. If this is to be urged, we need to know what effect such disclosure will have on impressionable youth. Let us allow youth to know that how they present themselves today may be a forerunner of what they will be tomorrow. To see is to know!

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HELPING OTHERS BUILD POSITIVE SELF WORTH

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Introduction

It is important that people develop a strong sense of their positive self worth, and yet few really understand how that can be gained and maintained. As a result people often fail to use the power they possess to strengthen their own self worth. On the following pages, you will find a series of six discussion papers containing ideas and strategies which you can use to help yourself and others build and maintain positive self worth thoughts and feelings.

To help bridge what is presented here and your own practice as a counselor, teacher, or administrator, you are encouraged to discuss the questions raised here, try out the projects, and plan specific ways and means of helping others to learn to strengthen their own sense of self worth.

Self Worth: Discussion Paper 1

A Working Definition

Self worth is a concept that applies to a person's evaluation of his own performance. It is worth noting that both performance and evaluation come from within and thus there is no need to incorporate other people's evaluations to have self worth. Although the origins of self-worth thoughts and feelings are hard to trace down by their owners,. they undoubtedly are traceable to personal reactions, thoughts and feelings about what was done, said or thought. Since a person can do, say and think many things which he can then evaluate, he has the power to affect his own self worth. Our working model for raising self worth can be expressed like this:

Self Worth Principle

> "I have the power to influence my self worth. If I do, say or think something which has some value to me, and if I notice and give myself credit for that something, then my self worth will go up." This principle applies to trivial acts as well as important ones. But one problem is that people seem to think that trivial acts aren't worth anything.

Isn't Trivial Worth Something?

In a workshop I conduct, I ask the participants to list their acts, skills, learnings, personal qualities, etc., that are, in any sense, worthwhile to them. In one such workshop, L. said that she had nothing that she could write down. In trying to get her to recognize her positives I asked her how she got to the workshop. She replied that she drove a car.

"Isn't driving a car a skill?" I asked. "It isn't very much to drive a car. I do it all the time," she replied.

Now it seems to me that driving a car, even if it isn't worth a great deal, is worth something. It's a skill that contributes to getting and keeping a job, independence in living, a sense of freedom. It's a skill that takes concentration, motivation, reading, reacting, coordination and practice to acquire. And it is certainly worth something. The same reasoning applies to being able to sew on a button, read a magazine, tell time, converse with friends, buy clothes, write a check and many other things we ordinarily take for granted. None of these may seem earthshaking, but they are certainly worth something.

Desirable personal qualities acted upon fall into the same "worth something" category. If I value honesty and pick up and return a dollar bill I saw a friend drop, I am entitled to give myself one self-worth credit. If I am kind to an animal, I can give myself a self-worth kindness credit. If I value being helpful and explain directions to a stranger who asks, I can give myself another credit. And so it goes. And just as pennies add up to dollars, so do an accumulation of "trivial" acts add up to adult competency. At least they can. But experience tells us often they do not. By failing to recognize, notice, credit and accumulate their own expressions of worthwhile acts, people prevent themselves from evaluating themselves as more worthwhile. They thus over time view themselves as being less worthwhile than they really are.

1. How do you react to the self worth principle? (Discuss with others to clarify your position.)

   Self Worth Principle: "I have the power to influence my self worth. If I do, say or think something which has some value to me, and if I notice and give myself credit for that something, then my self worth will go up."

In your discussion try to consider the principle on its merits. It does not say that others don't count nor that feedback from others should be ignored. The statement says that one way to strengthen self worth is through self performance of something self regards as positive, followed by self endorsement or self approval of that action and finally self storage of the memory of that action. The statement allows the possibility that self could value the opinions of others and act accordingly.

In your discussion you may want to clarify what age group you are talking about. This self worth process is not very operative in young children but can become more operative as children become independent responsible adults. (I would argue that this process is to be encouraged during formative years as a process through which adults can exercise their responsibility and independence.)

2. Assuming that the principle has some value and assuming that many people do fail to credit themselves for their trivial positive acts, how might you help others:

   a. identify what for them is worthwhile
   b. notice when they think, talk or act that way
   c. give themselves credit for that action, thought, or talk
   d. keep track and accumulate the instances they have noticed (Try to come up with specific practical ways or means for each.)

3. How might you teach others that they really have some power to influence their own self worth?

How Small is a Self Worth Unit?

Our working definition of self worth focuses on doing something, noticing that something and then giving one's self credit for that "something done." We discussed worthwhile somethings in terms of expressed skills, learnings and personal qualities. We now want to discuss how long, how big or how strong a something must be to warrant crediting.

Consider this example. Chris sets out to earn a Boy Scout merit badge for bugling. The requirements call for him to "sound properly on the bugle the following calls: First Call, Reveille, Mess and thirteen others." Chris borrows a bugle and starts to learn Reveille. The first time he blows the bugle he makes mistakes, but after several tries he starts to play a note or two correctly. After that he gradually improves until he can play Reveille satisfactorily. He continues working until he can play Mess and so on, until after several weeks of practice he can play six of the sixteen satisfactorily. At what point in the process has he demonstrated enough to have earned himself a self-worth credit? And who is to decide that?

Assume that Chris, after having played ten or fifteen minutes, was able to blow the first note of Reveille consistently enough to give himself a feeling that he had learned it. At that point he feels a small glow of satisfaction and thinks, "I've got the idea; I've made progress." In other words, he gives himself credit for what he has learned. Who is to say he doesn't deserve it? Who is more competent to define a unit for him? And what is the argument against him giving himself credit at that time?

In the ensuing practice sessions as Chris made more progress and learned new notes and patterns of notes, he noticed his progress and gave himself additional self-worth credits. By the time he had learned six bugle calls he had several times that number of instances of progress and accomplishment for which he gave himself an equivalent number of self-worth credits. And who is to say he doesn't deserve every single one? Who is more competent to state the number he should have? What is the argument against him giving himself so many?

Contrast this self worth crediting process with a different one. In this one Chris sees his success unit as sixteen bugle calls. (After all, that is the number he must learn to earn the badge.) Until then he deserves nothing. He learns six and quits practicing. He then dubs himself a quitter and a failure, as befits one who hasn't reached his goal, and gives up trying.

In the first instance Chris defined his own self worth units; he defined them as small; he accumulated many small units. In the latter instance Chris let his unit be defined by others; the unit was large. Instead of accumulating units, when he quit, after learning six, he gave himself negatives for being a quitter and for failing to achieve success.

Is the argument for the latter self worth crediting process any more valid than the former? If not, I would argue that the former will enhance self worth, whereby the latter will lower it.

1. Where do you stand on the size of unit issue? (Discuss.)

2. Where do you stand on the right of individuals to define it for themselves? (Discuss.)

3. After clarifying your thinking on these questions and coming to a conclusion, think about how you are going to pass on this conclusion to students, teachers and parents. (Try to come up with specific suggestions.)

Does It Matter What Others Do?

America has been aptly termed a competitive society. And the competitive way of thinking is the comparative way. Test scores invite comparisons, as do school grading practices and sports events. The typical union, in making a case for increased wages, makes comparisons; so does the typical family in talking about its members (Johnny is taller than Suzie; Suzie is younger than Janet). So pervasive is the emphasis on comparisons in our society that some people grow up believing that their worth depends on how well they compare with something external. This belief then leads them to ignore or downplay their own worthwhile experiences.

Joan says, "I'm not worth anything just because I can drive a car. I mean, anybody can drive a car." Jim says, "It's nothing to jump in the water and rescue a person. I'm only doing what I'm expected to do." Tim says, "My baking a pie doesn't mean anything. My sister bakes much better pies than I do." Beth says, "I can't give myself credit for playing in the band. I was only twelfth clarinet."

A close analysis of the need to compare reveals there are two kinds of comparisons - one, a comparison with real others; the second, a comparison with fictional others. By fictional others I refer to standards, expectations, role descriptions, age norms, sex norms, etc., set up by external sources and against which an individual is compared. In the examples Joan is comparing herself with an age expectation; Jim, with expectations of how a responsible person acts; and Tim's comparison is with a real other. In Beth's case we can't tell for sure whether she is comparing herself with real others or with expectations regarding placing in competition.

Society has found the practice of setting up fictional others a useful device for forcing learning and socialization on its students. A standard, norm or expectation is set up as a device for forcing learning and socialization and pressure is applied to an individual to move in that direction. (In this class I expect you to be _____; girls act _____; in our family we _____; act your age; here are ten problems, you have half an hour.)

That procedure may be effective and it may be necessary at times, but it does not naturally lead to developing feelings of self worth. At best it leads to statements like "I'm a good person because I did what was expected" or "I'm a good person because I acted the way a _____ should." And unless it is counteracted, it appears to produce a negative evaluation of self. Martha says, "I'm not worth much. I'm not acting like a good mother should." Tim says, "I'm not worth much either. I mean, I'm below average in grades."

I do not want to argue that standards, expectations, etc., should be dropped, nor that comparisons should be eliminated. I do want to raise two questions, however, both in regard to our use of comparisons, expectations, standards, etc.:

1. What can we do as teachers, advisers and counselors to see that we do not unnecessarily inhibit the growth of self worth in our students? (Discuss.)

2. How can we convey to students that their self worth does not depend on our expectations, our standards, our comparisons, nor on those of their parents or others in society, but on their own evaluation of their own progress? (Try to come up with specific suggestions.)

Self-imposed Chilling Processes

In the workshop, to which I referred earlier, I ask people to think self worth thoughts. I ask them to concentrate on their positive acts and to keep negatives of any kind out of their mind for the moment. This they agree to do. After about ten minutes I ask them to share their thinking. Paula said, "I started to think positive thoughts and then it occurred to me that I should be realistic so I included several negative ones." Lee said, "A similar thing happened to me. I started to think positives but because I like to think that I see things in perspective, added negatives." Jim added, "The idea of 'balance' crept into my thinking too. I have some faults as well as some good qualities, you know, and I shouldn't let myself forget that."

Such statements seem to speak of a subtly intruding thought-control process that exerts a chilling effect on self worth. The chilling process seems to work something like this. A person has been conditioned to "be realistic." To achieve this realism he shuts off positives and introduces negatives. The same chilling effect occurs when people try to avoid taking on personal qualities they disapprove of. To illustrate, a person starts to think self worth thoughts but soon puts a damper on them to avoid feeling that he is conceited, arrogant, boastful, vain, etc. Or he puts a damper on to avoid feeling embarrassed or guilty about having more positives than the state of the world seems to call for. Just as some people feel embarrassed and subtly try to disclaim their positives when complimented, so do they also try to avoid feeling embarrassed by subtly negating their own self worth thoughts when thinking. I find that people who report that they introduced negatives do not feel as good about themselves as do people who are successful in thinking only positives.

As I see it, the negatives that are introduced act as a false ceiling to cut off good feelings about self that are yet to come and to bar further positives from entering consciousness at that moment. The person erroneously assumes that the artificial ceiling is really the upper limit of his self worth. He neither experiences nor appreciates the true extent of his self worth which lies above the ceiling. Then, as that person introduces additional negatives to be "realistic", he starts down from this false ceiling and ends up lower than if he had not put in a false ceiling, but had allowed himself to go all the way to the top before starting down.

Reality mechanisms, such as I have alluded to, are obviously useful and I would not want to argue that people should be unrealistic, conceited, boastful, vain, lacking in perspective or unwilling to balance pros and cons. It seems to me the answer to our apparent dilemma lies in describing situations in which it is beneficial to let our positives go unchecked

longer, as opposed to those in which it is beneficial to be more balanced. While there are times when realism is called for, I believe that we should be telling our students that it is OK for them to think just positive thoughts on occasion, for example in the privacy of their own room, when they feel like doubting themselves and when they want to get a true appreciation of how much self worth they might really have.

1. Where do you stand in regard to the last statement? (Discuss.)

2. What will you do to help people suspend chilling reality processes in the interests of helping them further increase their positive sense of self worth? (Try to come up with specific suggestions.)

3. Project: Tonight or very soon find a quiet place where no one will disturb you and let yourself think only positive thoughts. Try to think only positive thoughts. After you have done this, discuss what you experienced with someone else who did the project. (Discuss.)

Self Worth: Discussion Paper 5

What About Negatives

Parents, schools and society at large all too frequently seem to stress negatives. Verbal examples of this include "No;" "Don't do this;" "There's a rule against that;" "Watch that you don't...;" "Quit that;" "Haven't I told you not to...;" "Let's not." Nonverbal examples include frowns, head shakes, glaring, and expressions that discourage positive displays of affection, enthusiasm and creativity. Students grow up constantly bombarded by such messages, so they sometimes come to believe that the only way to be "real" is to be negative, that there is no approved place for positive thoughts about self, that expressions of feeling and attitudes toward others should be negative, that criticisms, put downs, and other negatives are to be taken more seriously than positives. As an example of the latter, John told Mary that he felt the meat wasn't done well enough and later that he really liked her pie. Mary felt hurt by the former and stayed hurt. She would not accept the compliment on her pie as equal, as an expression that should make her feel better.

1. Discuss the various ways that negatives are used in our schools and in the homes. Try to come up with ways that positives could be substituted for negatives and unnecessary negatives eliminated.

2. Take a blank piece of paper and for the next ten minutes, write your thoughts about yourself, your work, and the people you work with. Try to be as honest and spontaneous as possible. After you are through count up those that are negative. Discuss what you found with someone else who has done the exercise.

3. As a strategy for living and for teaching to students, discuss the merits of "Focus on what you have, rather than what you have not; your strengths, rather than your weaknesses."

Self Worth: Discussion Paper 6

Using Your Power to Strengthen Your Own Self Worth

People have the power to make themselves more worthwhile if and when they choose to do so. This is not to say that each of you should try to make yourself worthwhile now. If you are satisfied with your general sense of worthwhileness, then there is certainly no need to do more. If, and only if, you feel the need, then the procedure described below is one you can follow.

Project: What can you create (do, say or think) in the next 24 hours that you view as worthwhile? In making a list, consider the various situations in which you are likely to be involved. Then, for each situation, indicate what you view as worthwhile. This is an important step, because what you might view as worthwhile in one situation, you might view as not worthwhile in another. For example, you might view cooperating with Jack as worthwhile, but with Jim you might view asserting your rights (rather than cooperating) as worthwhile. For example, you might view saving money for a trip as worthwhile and spending money for dental care as worthwhile. Unless you clearly specify worthwhile creations in regard to situations, you are not in a position to credit worthwhile acts. As a matter of fact, by not specifying what is worthwhile in various situations, you make it almost impossible to add to your self worth account.

In making a list of worthwhile activities, expressions, etc., that you could create, consider that you might want to do something that you had not intended to do in a 24-hour period. For example, if normally you kill a half-hour before supper doing something you don't value, you might choose to do something you value instead.

Now there is really no need to create a great number of worthwhile acts. Simply plan your next 24 hours so that you can create at least two. And plan also to credit yourself when you notice yourself doing them. If you notice yourself creating worthwhile actions, sayings or thoughts during the day, aren't you likely to feel better about yourself that night and in the future if you continue this practice?

(Do Project.)

THE COUNSELOR AS.....(vote for one)

___ a Consultant
___ A Humanistic Educator
___ a Change Agent
___ an Affective Education Advisor
___ a Psychological Education Specialist
___ a Catalyst
___ a Problem Solver

or

HOW TO BE MORE EFFECTIVE BY BEING MORE AFFECTIVE

Louise Thompson
Dubuque Community Schools

Call it what you will--the counselor of the '70's is, or should be, changing. Twenty years ago we took teachers, coaches, and assistant principals from their areas, sent them back to school for six graduate credits in guidance, put them in an office, painted "counselor" on the door, and expected them to relate to the mental health and vocational guidance needs of all students. Ten years ago we took teachers, coaches and assistant principals from their areas, sent them to a year-long NDEA Institute for a Masters degree in guidance, put them in guidance centers with offices, secretarial help, and lots of audio-visual and printed material on careers and colleges and asked them to be helpful in providing personal, social, and educational information to all students while giving therapeutic assistance to the five to ten percent of the students who had more than a "normal" number of problems to solve. Now we are taking people who have been counseling from 1-20 years and sending them to workshops, seminars, and in-service training sessions so that they can unlearn, relearn, or just plain learn ways to define and implement what "it" is and how and why we should be doing "it."

Why the need for change? We're not doing too badly now. We still have offices, secretaries, and materials. Students still come to see us. Parents and teachers are moderately satisfied with what we are doing. Administrators know we are a legislative and accreditation necessity. And, we have tried hard in the last few years to relate to career education, group counseling, and drug education.

And still.....

Teachers are saying, "What am I going to do with this kid?" (Translated: "If I'm autocratic, my students feel badly; if I'm permissive, I feel badly. Is there something in-between that works? I need to learn it!")

Parents are saying, "What am I going to do with this kid?" (Translated: "We never seem to be able to communicate with each other anymore. The only time our children talk to us is when they want the car. They claim we never really listen to them. Is there something that can help families work together and communicate more effectively with each other? We need to learn it!")

Students are saying, "How am I going to decide?" (Translated: "What kind of person am I becoming? What should I do after I graduate or if I don't graduate? Should I get into drugs? How can I make new friends and get along better with the ones I have? Is there something that can help me set goals and resolve the conflicts which go with achieving them? I need to learn it!")

Administrators are saying, "How can I solve all the problems in my school and survive?" (Translated: "My teachers don't seem to be able to relate well with one another or with me. Students, teachers, parents, administrators--we all seem alienated from each other. No one is really committed anymore. Is there something that can help us listen and communicate more effectively, set goals, solve problems, and feel better about ourselves and school. We need to learn it!")

Our consumers are saying that they need to learn how to actively listen, act positively in negative situations, set goals, resolve conflicts, solve problems, make decisions, defend their rights while allowing others to defend theirs, let others know how they are feeling and help others be responsible for their own behavior.

Counselors have always related to these needs, most often with individuals or small groups. The time has come for us to share our knowledge and to have others share our responsibilities. We need to learn ways to more effectively meet the needs of students, teachers, administrators and parents. We need to be the catalysts, the change agents, the persons who help others learn new human relations skills which they can use themselves and teach others to use. We need to do this teaching not just on a modeling or "accidental" basis, but as part of a systematic plan of action. We need to establish priorities which say, "Hey, we can't solve everyone's problems while simultaneously trying to prevent problems from developing, while appraising where everyone is now, while giving them information to help them decide where they are going, while....."

To get such a plan developed and implemented, you need to work from the top down, from the bottom up, and, if necessary, sideways. Ideally you would

start by developing a district-wide training plan in affective education which begins with a three to five day session for all administrators, superintendents, curriculum specialists, and elementary and secondary principals. Bring in an outside consultant to lead this workshop, possibly with help from you. Use this as an opportunity to help administrators learn what affective education is and what they want it to be in your district. Use it as an opportunity for them to experience and share affective activities with one another. Use it as a time to help administrators learn and practice more effective goal setting and communication, listening, and decision-making skills. Most important, use it to help administrators develop and agree upon a district-wide definition of affective education, goals and objectives, and a time line for their completion. Decide upon the individual flexibility of building principals to implement or not to implement the plan. Determine what implications there might be in the areas of curriculum--how can affective education become an integral part of the present curriculum or help to determine the direction of future curriculum. Decide what the budget implications of implementing a program such as this might be. Decide, where do we go from here?

My vote for the next step is the staff--by individual buildings. Principals and counselors can begin to make the faculty aware of their thinking about affective education and its place in school and solicit teacher input and involvement in the development of a building plan for implementation. This plan would include goals and objectives complementary to those of the total district, teacher in-service training, mechanical details, and teacher and parent involvement. Teacher in-service may be planned and conducted by outside consultants, district personnel, or a combination of both. My hope would be that some members of the counseling staff would be involved in the in-service and on-going support phases of the program. Teacher in-service could be held during the summer, during teacher in-service week, or on-going throughout the planning year. I lean toward the latter.

Activities could take place in existing courses, during homeroom time, or with groups of no more than 15 students who would meet with their faculty "facilitator," "leader," "advisor" once each week during scheduled study hall time. I lean toward the latter again.

Wherever activities take place, they need to be pre-planned, with each session or group of sessions having a goal, a set of activities (thoroughly explained for the teacher), and a way to evaluate if the goal was accomplished. Regularly scheduled follow-up and feedback needs to be done by those counselors involved in this program. These counselors also must be available for problem-solving and consultation with individual teachers. The program may progress from dealing with only one grade level the first year, adding another the second, and so on.

What next? When you get to the part about "so on" you might consider part three--students working with students. This is the part where in some

elementary schools "olders" help "youngers" and vice versa learn math and science and reading and probably how to get along with people older or younger. At the secondary level, there may not be enough teachers who want to or can have groups. But there are many junior and senior students who could become part of a team where one faculty member experienced as a group leader could train four student-leaders. Students could be trained to help each other as information givers, listeners and problem-solvers.

Finally, we must provide opportunities for parents to learn about and assist in the process of affective education. Parents may be the group we talk the most about ("They have the primary responsibility for educating their children.....blah, blah, blah."), but do the least for or with. We need them for bond issues, bake sales, and disciplining their children when what we do with them doesn't work. Why not consider having classes for them in affective education in the family? Have these classes in the mornings, after school, in the evenings, and on the weekends. Have them whenever you can get whoever is doing the parenting, alone or as a duo, to come. Charge them a fee if you need to pay the salary of the counselor teaching after the school day, or offer it free if funds are available through district money. Offer it through the school if you can. Let parents derive some direct, tangible benefit from their tax dollar. Help them acquire some "good feelings" about school and the educational establishment. Teach them some things they can do in their family and their microcosm to make things better.

If people at the top drag their feet, squeeze at the bottom or middle and try a few things designed to convince the top that affective education can contribute to better teaching and learning.

Some suggestions have been made thus far for the "why" and "how" of the change counselors must become involved in. The "how" suggested up to this point has been primarily process. The following "how" will mention specific theories and techniques with which this writer is familiar and feels should be considered for incorporation into an affective education program:

1. Human Development Program (HDP, "Magic Circle"). The Human Development Program is a teacher-implemented, classroom-oriented, learning program in the affective domain. Teachers participate in 20 hours of in-service training where they learn the theory of awareness, mastery, and social interaction; participate in exercises designed to have them experience the theory; see demonstrations of magic circles; participate in and lead adult circles; learn active listening and non-listening behavior; and learn to deal with situations which may arise in circle. Each teacher receives a theory manual and a lesson guide for her grade level. Lesson guides are now written for pre-school through sixth grade, with a guide also available for use with teenagers. The model is a sharing-listening one where 10-15 children sit in a circle. Everyone gets a turn if he wants one, and you must listen and show that you've been listening. The teacher or, later, student-leader

gives the cue for the day and sees that everyone gets a turn and is listened to. Feedback to the students who have shared is given by the leader and other participants. Each 15-20 minute session ends with a summary of what was learned.

2. William Glasser's Reality Therapy. Things to consider learning and implementing in Glasser's approach include: 1) the reality therapy approach to school discipline; 2) class meetings as a form of encouraging interaction and problem solving (Glasser's three types of class meetings are open-ended, problem-solving, and educational-diagnostic.); 3) grading and evaluation as explained in Schools Without Failure; 4) parent-teacher-student conferences.

3. Adlerian Theory and Practice. Those tenets of Adlerian theory and practice which may be most helpful to students, parents, and teachers include: 1) choice making; 2) logical consequences; 3) reasons for misbehaving and how to recognize and deal with them; 4) psychological disclosure; 5) the family constellation Parent groups may be organized around the text and accompanying workbook for Children the Challenge.

4. Achievement Motivation Program and the Human Potential Seminar. These programs are included together because they are almost carbon copies of each other. The Achievement Motivation Program is funded by the Stone Foundation and directed by Lacy Hall. The AMP Seminar consists of three leader-led phases which can be used with secondary students and adults. The Phase I and II Seminar focuses on positive rather than negative experiences and feelings. Eight to ten participants share past personal successes, which lead to the development of a strength profile for each participant. Each member also participates in exercises in which he can identify his values and psychological needs. These areas, strengths, values, and needs, are combined to determine a resultant operational or "comfort" zone. Goals are set in accordance with these new potentials. The Phase III Seminar begins with the data developed in Phase I and II. Participants learn that although conflict is a natural part of growth, it can be managed creatively and constructively. Goal setting is used to reinforce growth. Training for leadership of Phase I, II, and III is also available.

The Human Potential Seminar was written by James McHolland and Roy Trueblood. It is a leader-led group experience with 8-10 participants working toward four goals: self-affirmation, self-determination, self-motivation, and empathic regard for other people. The Human Potential Seminar is a structured group process where the group moves through a number of phases. Throughout the process, the emphasis is on positive and constructive feedback and self-awareness. Sharing, strength identification, values clarification, identification of needs, goal setting and conflict management are also a part of this program.

5. Assertive Training. Although the concept of assertive behavior is not new, it has been only recently expanded into a training program. Patricia Jakubowski-Spector defines assertive training as a semi-structured approach designed to help people identify and accept basic human rights, emotional blocks to assertion, and to have participants practice assertive skills through behavior rehearsal and modeling. Assertive behavior is defined as standing up for your basic interpersonal rights while allowing other persons to defend their rights. This is in contrast to aggressive behavior, where you stand up for your rights while not allowing other persons to stand up for theirs, or non-assertive behavior where you allow others to violate your rights.

6. Thomas Gordon's Parent Effectiveness Training. Effectiveness Training Associates offer five-day training courses for instructors of P.E.T.:T.E.T. (Teacher Effectiveness Training), L.E.T. (Leader Effectiveness Training), and H.E.T. (Human Effectiveness Training). Counselors, teachers, administrators, and parents can participate in effectiveness training taught by a certified instructor. Participants in effectiveness training and those who read Gordon's book, Parent Effectiveness Training, can use some of the following: active listening, sending "I" messages, changing unacceptable behavior by changing the environment or changing one's attitudes, and the "no-lose" method for resolving conflicts.

7. Values Clarification. Sidney Simon, et. al. have collected many activities which can be used to supplement programs which you may develop. These activities are detailed in many books by Simon, Raths, and Harmin and can be learned in workshops conducted by Research Associates of Amherst, Massachusetts.

A final opinion--this writer has read, been trained in, taught, and implemented all of the above mentioned programs. This writer has also struggled with "which one is the best," "which one has all the answers for us," "which one should we really buy into as a school district?" None of them have everything we need; all of them have something we need. All appear to be inter-related and complementary. Assess the needs and personality of your district, yourself, and the myriad of affective education programs offered to you. Pick a new title or keep the old one. And then, start changing, NOW!

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SOME PERSPECTIVES ON THE RELATIONSHIP OF COUNSELING TO GIRLS AND WOMEN

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Hardly a social problem has been identified that counselors are not admonished to participate in finding solutions. After all, social problems are not just abstract creations of the social scientist, but the accumulated total of problems in living experienced by countless individuals. Thus counselors, as champions and advocates of individuality, are called upon to help push aside barriers to full and positive human development at the most intimate levels of personal interaction.

Over the years we, as a profession, have been mandated with recruiting outstanding students for the scientific and technical professions, getting and keeping people off the welfare rolls, solving human relations problems related to racism and classicism, providing our clientele with skills for making decisions that have far-reaching implications for their lives, etc. The list is almost endless. It should not come as any surprise, then, that counselors are currently being challenged to take the lead in improving the social and personal status of women.

As feminist and other groups concerned with "the women's issue" have looked for causes of the multitude of social, economic and personal problems faced by women in our society, one finger of blame has often been pointed at the schools. And counselors are often singled out as leading contributors to the problems perpetuated by sex bias. Personally I reject the approach that any individual or group of individuals are really to be "blamed" for a problem as pervasive and with such long standing ideological, historical, religious, and moral roots as sexism. I am much more comfortable with the notion that counselors are probably no better or no worse than people in general in their response to sex bias (Schlossberg and Pietrofesa, 1972). However, at the same time, I am hopeful that counselors will consider the criticisms directed at them seriously and work to improve the relationship of the counseling profession to women.

I submit that counselors with their philosophy of maximizing human development and the skills they possess to implement that philosophy are in a unique position both to serve the needs of girls and women and to be good models for others in this regard.

It is with the above in mind that I approach the writing of this paper. I speak to you as one who somewhat reluctantly entered this arena, but who has found and continues to find extreme personal and professional

satisfaction in studying the issues and seeking solutions to the problems of women. What follows is a summary of some of the issues that I believe are most relevant to counselors who wish to contribute to the positive development of women from a professional perspective. As a summary, the paper is perhaps lacking in the depth of argumentation, content, and documentation that a more complete work might have. But I feel I will have accomplished my purpose if it provides the impetus for more study and reflection on your part.

Why Should Counselors Be Concerned with Women's Issues?

Perhaps the first question which each of us must ask is, "Why should I become involved in the study of issues affecting women?" Undoubtedly every one of us who seeks to answer this question, will come up with our own personal list of reasons why we should or should not. Sometimes the answers may not even become apparent until actual study of the issues is underway. Thus, I would like to share with you some of the reasons why I have chosen to devote a great deal of my time and effort to this area. Some of these reasons are related to our responsibilities to our female counselees, others perhaps are more relevant to the continuing survival of counseling as a helping profession.

Some of my reasons are summarized below.

1. To understand more completely the changing conditions under which women will be living out their lives.

To me it seems highly doubtful that counselors or any other group will be likely to slow down the ever-accelerating pace of change. Already, significant political, legal, and economic decisions have been made which inevitably will alter the circumstances which surround the lives of women. Activists in the area of women's rights have initiated a series of moves which will affect how all women will live, regardless of their sentiments toward the feminist movement. It is possible that some of these changes on a political and economic level will be operable before individual women have the resources to incorporate them in a constructive way in their life planning.

To illustrate, control of reproduction is now legally-sanctioned through both contraceptive and abortive methods. Since the Supreme Court decision regarding the right of women to choose abortion as a means of birth control, each woman now has a legally-sanctioned and medically-safe choice to make regarding pregnancy. Further, as some of the traditionally sex-typed social roles become more available to persons of both sexes, e.g. parenting, work, and homemaking, choice of life style is likely to be made from a growing number of alternatives. What today are the dreams or nightmares of many, or the daring experiments of an avant-garde few, are likely to be real choices for people of the future. Barriers to women's full participation in the work structure are being slowly removed--

indeed, active attempts to recruit women into areas in which they traditionally have been underrepresented are underway. Even the questions which young girls ask themselves are likely to change. Perhaps they no longer will be as preoccupied with the question of "Whom will I marry?" as "How do I want to live my life?" All of these events are very likely to exert a profound influence on the decisions young girls will make and result in an increased arena of possible alternatives from which to choose.

Whether or not counselors are actively involved in ameliorating the conditions which have prevented women from having these alternatives available in the past, they will most certainly be dealing with girls and women who will be involved or affected in some way by these changing conditions in the future. That is, whether or not counselors are active in speeding change, they inevitably will be affected by it personally and professionally one way or another.

Many of the anticipated changes in the status of women are at the very core of the developmental tasks with which counselors have traditionally been concerned--helping individuals to make satisfying decisions in the most intimate areas of their lives, e.g. educational, vocational, interpersonal. Thus it would appear to be incumbent upon counselors to at least keep abreast of these changes and how women are likely to be affected by them.

2. <u>To help girls and women understand their relationship to the world of work</u>.

Most counselors are probably already familiar with the statistics compiled by various agencies such as the Women's Bureau of the Department of Labor regarding women's participation in the world of work. We know, for example, that women comprise approximately 40 percent of the paid work force in this country and further that nine out of ten women will work at some point in their lives. Yet their median income is only fifty-six percent of that of male workers and the differential is increasing. Although a variety of myths surround the issue of why women work, and what kind of workers they are, the stark reality is that the vast majority of the 33,000,000 women in the labor force are there because of economic necessity. Either they are the sole breadwinners in the family unit (one of four women workers is single and one in five is either divorced, widowed, or separated) or they are contributors to the family income where their partners' incomes are below or near poverty level. Unfortunately, women are underrepresented in positions which carry with them either adequate financial remuneration or prestige.

As more women either find it necessary to work (It is projected that one of three marriages will end in divorce and laws favoring women in the granting of alimony and support in divorce cases are being eliminated in many states.) or choose to work for personal fulfillment, it is clear that preparation for entry into and advancement in the world of work will

become more cogent realities for young women of the future to take into account when planning their lives.

3. To reaffirm our belief in the right of all persons to experience their full potential as individual human beings.

So far we have looked at two quite compelling arguments for counselors to become more familiar with the problems that confront women--namely, that girls growing up today, for better or worse, may be facing a whole new set of choices that were essentially unavailable to their mothers and grandmothers, and that participation in the world of work may be a much more important element in the lives of women in the future. There is a third, and perhaps more fundamental reason--to reaffirm our beliefs in the right of all persons to experience their full potential as human beings and the responsibility of counselors to make those experiences happen.

It seems to me that however more specifically one may want to think about the goals of counseling, most counselors are involved with helping individuals gain, execute, and maintain control over their lives. We may choose to focus our interventions at a remedial, preventative, or developmental level, but nonetheless, we are all somehow involved in helping others put direction into their lives.

The counseling profession and education in general have been experiencing a profound evolution in thinking about control. Largely through the application of the philosophy and methods of behavioral learning theories to education and counseling, we have discovered again and again that skills, competencies, and attitudes we once believed "just grew or developed like Topsy" can actually be systematically taught and learned. Witness the application of this philosophy and educational technology to such taken-for-granted skills as parenting and communicating understanding and even to controlling physiological processes such as heart rate and blood pressure. Underlying all of these attempts to gain control over various aspects of living is the theme that we can become more human, more free, as we learn more about ourselves and how to exert control over our lives.

Over the years counselors have developed many tools for helping people learn more about themselves; these range from a special kind of verbal interaction to psychometric instruments. In addition, we have learned where to zero in to interpret information about the self. Psychologists have identified a number of hypothetical constructs which help us to organize knowledge relevant to the self--e.g. interests, aptitudes, abilities, values, self-concept, etc. Further, we have learned how to look not only at individuals for clues to self-knowledge, but also at the groups, systems, and institutions which provide structure to an individual's existence.

Recently we have become more familiar with yet another theoretical concept that can help us to understand individuals and their relationship to their environment--sex-role typing. Not only have we become more aware of how sex or gender is used as a basis for making distinctions among people and the social roles they play (sex-typing), but, more critically, how activities or characteristics associated with one sex or the other may be valued differentially (sex bias).

The term "sexism" was coined to describe this situation. Its meaning covers not only the fact that sex-typing is a widespread mechanism operating in the social structure, but also the belief that historically we have non-consciously afforded the behavior and characteristics associated with males a more favorable evaluation and thus relegated females to a comparatively inferior status. More will be said later about the costs which have accrued to both individual persons and the society-at-large because of sexism, but at this point I would like to examine with you further how knowledge of sexism can relate to the functioning of counselors.

As counselors, we have given a lot of lip service to the fostering of individuality, autonomy, and uniqueness in our counselees. In fact, many of us probably receive some of our greatest professional satisfactions from helping our counselees to confront sometimes overwhelming restrictions to self-growth--whether they are imposed from within or without. We take great pride in the person who manages to defy normative categorizations, labels, and even negative self-evaluation in carving out a satisfying life style.

To the extent that sex bias may be one condition that exerts a limiting influence on the development of individual men and women, counselors who understand its dynamics will have at their disposal yet another tool for viewing the relationship of individuals to their environment. Thus to incorporate a knowledge of sexism and the skills to deal with it into our professional knowledge base, at its most fundamental level, would seem to me to signal a reaffirmation of what we already know and believe as professional counselors.

As we learn to view the problems in living experienced by many men and women from the perspective of sexism, undoubtedly we will need to engage in considerable self-examination both at a professional and a personal level. But I submit that this self-scrutiny can be a most exciting process. In fact for me, the study of the relationship of sex bias to counseling not only has brought me into closer contact with some of my most fundamental beliefs and values, but has caused me to re-evaluate many of the assumptions upon which I have based my philosophy of counseling. It has signalled an opportunity to re-tool and re-juvenate myself as a counselor.

4. <u>To maintain our professional credibility and to halt the flight from professional helping services</u>.

There is one more important reason for my belief that counselors cannot afford not to become familiar with the issues involved with sexism--our own credibility as helping persons. As was mentioned earlier, counselors have been called upon to be all things to all people. Yet, at the same time that we are burdened with these awesome responsibilities, we are viewed by many as impotent in carrying them out. To some of the most severe critics of counselors, we are not only seen as a massive professional joke, but also as having little to offer in dealing with the significant problems of our times.

Women's groups have been very vocal in attacking the counseling profession for our response to sex bias. They have actively encouraged girls and women to avoid seeking help from the traditionally "sexist professional establishment of helping persons" and to either seek out "liberated" counselors and therapists or to form self-help groups. These consciousness-raising groups, as some women's self-help groups are called, typically operate on the assumptions that

1) the professional helping establishment will only help to perpetuate the conditions which lead to the subjugation of women as persons;

2) the psychological and economic problems of women can be understood through the attention to the ways in which women have been conditioned in various sex-appropriate roles and attitudes;

3) only women can really help other women; and

4) a structureless, leaderless group setting is the best way to help women deal with their problems as women.

I do not intend to either support or refute these assumptions since they may hold true in some situations, but not in others; however, I do have some real concerns about the implications of rejecting professionally trained helpers.

A recent article in Ms. magazine pointed out one of the potential dangers in the leaderless self-help consciousness-raising group method. The author began with the assumption that there is really no such thing as a structureless group. Although a group may lack a formal structure, some type of informal structure inevitably emerges. This informal structure exerts a subtle, but powerful, influence over how the group will operate. She observed, for example, that those women who were most in need of a successful experience in asserting their personal power or having an impact on the behavior of others, were often those who had the least amount of impact on the group. Thus, instead of the group having a beneficial outcome for them, it was yet another experience in failure. Fortunately, such dynamics are not a necessary outcome of consciousness-raising groups. Group members, sensitive to such dynamics, can help the

group to operate in constructive ways. However, it would seem that to avoid such dynamics altogether would be desirable. I can think of no better way to insure constructive group interaction than that the group contain at least one person who is sensitive to the development of non-facilitative group norms and who can guide the group process toward constructive outcomes for all members. Many counselors already possess such skills, and may be a valuable resource for such groups.

This is but one example of the potential deleterious outcomes resulting from the flight from professional help. Another might be putting the "principle before the person." In some groups, the desire to demonstrate the destructive effects of sexism may impose a viewpoint upon an individual member, even if it would be non-therapeutic or inappropriate to do so. And there are many more possibly harmful consequences which may accompany self-help or non-professional helping experiences. Yet unless professionally trained counselors can improve their credibility to deal with the issues involved with sexism, they may never even have the chance to make their contributions.

What Must Counselors Do?

If you have now been persuaded (as I am) that there is a need for the counseling profession to become more relevant to the concerns of contemporary girls and women, the next step in the process is to deal with the question, "How do I as a counselor begin taking steps toward making myself more knowledgeable about and more helpful in dealing with issues related to my female counselees?" I have outlined below a series of tasks or steps which I have found helpful in getting started.

1) Make a commitment to familiarizing yourself with the issues which confront girls and women as they attempt to live out their lives in ways which will afford them optimal personal satisfaction.

2) Explore the implications of the problems identified above as they relate to your own life.

3) Examine your personal philosophy and approach to counseling for attitudes, assumptions, and behaviors which may be contributing to the problems your female clients face.

4) Examine theories of counseling and their underlying behavioral science foundations in regard to their applicability and explanatory power in understanding the development of women *qua* women.

5) Examine the institutions which affect the lives of your clients for manifestations of overt sexist practices and the more subtle, insidious forms of sexism.

6) Acquaint yourself with individual and group strategies for counseling with girls and women and seek out training experiences in how to apply them.

7) Identify persons in your environment who can give you intellectual and emotional support in your undertaking.

Acquaint Yourself With the Issues Related to Women

As the literature on the status of women has proliferated, there are perhaps eight themes which consistently appear. They are summarized below.

a) The opportunities for women to engage in the financial and status reward systems of the world of work are limited. The problem manifests itself in lower pay, underrepresentation in high status jobs and professions, and outright discrimination against women solely on the basis of sex.

b) Girls and women are socialized to believe the myths relating to women as "the weaker sex" and thus avoid certain career roles and high level responsibilities. Fear or avoidance of success is at least as important in explaining the achievement-related behavior of women as fear or avoidance of failure (Horner, 1969).

c) Social role activities traditionally assigned to women--e.g. homemaking and childrearing--carry with them less status than those assigned to men.

d) Over the course of their development, women lose touch with the valued worlds of work and ideas and live vicariously through their husbands and children.

e) Women, as a group, lack the freedom to choose from a variety of roles in designing a life style which will be personally rewarding.

f) Women devalue themselves as persons and suffer from a collective loss of self-esteem.

g) Women have little control over the significant forces which influence their lives, including control over their own bodies.

h) Legislation designed to protect women has erected barriers to full development of their potential.

Admittedly, any summary such as this tends toward overstatement and overgeneralization. Certainly we can all point to individual women for

whom the generalizations do not apply. Yet, if we look at women as a group, perhaps, they do have some validity. It is beyond the scope of this paper to substantiate these generalizations; however, I would like to suggest several sources in which a more thorough understanding of these issues can be obtained.

Several professional organizations have begun to attend to the women's issue through their journals and special publications. I would recommend the October 1972 special issue of the Personnel and Guidance Journal entitled "Women and Counselors," the December 1973 issue of The Counseling Psychologist titled "Counseling Women," the January 1973 issue of the American Journal of Sociology titled "Changing Women in a Changing Society," and the 1972 monograph, published by the National Vocational Guidance Association, titled "Counseling Girls and Women Over the Life Span." Each of these publications have comprehensive bibliographies which can direct you to other sources.

In addition to reading the works cited above, I would suggest that you get on the mailing list of the Women's Bureau of the Department of Labor. It releases periodic reports on the status of women in the labor force. And, of course, many popular magazines, e.g. Psychology Today, Ms., and Time, regularly carry articles related to women's concerns.

Relate Sexism to Your Own Development

Perhaps clearer understanding of the effects of sexism on both men and women will emerge if you take the time to examine how you as a person have been affected by sex-role-stereotyping. I believe that a self-examination of this kind goes beyond merely trying to answer the question, "Am I a sexist?" It is my belief that we should begin by assuming that we are all non-consciously sexist and to concentrate on how our sexist ideology has shaped our personal lives.

For some, this will no doubt be purely an intellectual exercise; for others, such self-examination may well lead to feelings of anger, defensiveness, or guilt. Hopefully, whatever the feelings which may be generated, the outcome will be a fuller understanding of yourself.

Many people who have decided to examine their feelings about sexism have found it helpful to organize or join "consciousness-raising groups." Although I have pointed out some of the dangers inherent in this popular movement earlier, I believe such groups can be an effective vehicle for increasing self-awareness. Although the consciousness-raising movement was originated and is still most participated in by women, male groups are now springing up around the country for many of the same reasons women have formed them. It is perhaps unfortunate and a missed learning opportunity that such groups are rarely mixed in their composition.

Many professional organizations--APGA, WPGA, NEA and WEA, offer a variety of workshop-type learning settings where consciousness-raising is one of the goals. Such workshops are on nearly every state and national convention program and many also conduct traveling, in-service programs. The Emma B. Willard Task Force on Education publication titled "Sexism in Education" has many activities which may provide structure for a self-examination.

Examination of Theory

Another area that counselors may find fruitful to explore from the perspective of sexism is the theoretical foundation upon which counseling practice is based. Many feminist psychologists believe that an adequate psychology of women has yet to be developed. Too often theories of personality and development have been formulated and verified from a male perspective. Thus, when such theories are applied to women, they simply do not work very well. Theoreticians who recognize this dilemma either postpone dealing with the issue at all or adapt the theory to fit females as a special case of males. The latter practice has been perhaps the most damaging because it posits the course of male development as the norm and relegates the female to a position of deviancy.

Such criticisms about the lack of theory of development of women qua women have been directed at the psychological theories which undergird counseling practice as well as theories of counseling and career development. It is indeed ironic, if such criticisms are valid, that although women more frequently than men seek the help of professional counselors and therapists, much of the foundation of therapeutic intervention is based on male models.

It is encouraging that many contemporary theoreticians and researchers are emphasizing the study of women. Mattina Horner (1969), for example, has added to the understanding of the theory of achievement motivation by examining the relationship of the construct of the fear of success in women to other variables in the achievement motivation equation. Bardwick (Psychology of Women, 1971), Chessler (Women and Madness, 1972) and Sherman (On the Psychology of Women: A Survey of Empirical Studies, 1971), all women psychologists, have taken the initial steps to develop a psychology of women. Vetter (1973) suggests that the career development approaches of Super (1963a, 1963b, 1957), Roe (1957), Holland (1966), and Blau, Gustad, Jessor, Parnes, and Wilcox (1956) hold promise for understanding the work-related behavior of women. Psathas (1968) and Zytowski (1969) have developed approaches based solely on the study of women.

While there are some recent encouraging developments in theory formulation, it is disturbing that some recent publications continue to dispense advice to counselors, based on outmoded conceptualizations of the role of women. Note the following (Campbell, Walz, Miller and Kriger, 1973):

"In view of the implication of a new conceptualization of the career development of women, guidance counselors should encourage clients to first make a primary career choice, i.e., decide between homemaking and a career; only then should they be encouraged to make a secondary career choice, i.e., a more specific decision concerning the occupational field, and level within that field, that they would like to pursue." (p. 70)

Such "either-or" thinking would seem to run counter to the belief that girls and women ought to be encouraged to explore a variety of career and life style patterns. To approach decision-making in the manner suggested by Campbell, et. al., will certainly restrict the options available to girls.

Several recent studies of the relationship of counselors to sex bias have tended to demonstrate that counselors do not depart significantly from the population in general in their response to sex bias (Friedersdorf, 1969; Naffziger, 1971; Pietrofesa and Schlossberg, 1970). Illustrative of these studies are the following conclusions drawn by Friedersdorf as reported in Vetter (1973, p. 47):

a) Male and female counselors responded differently when role-playing as a college-bound high school girl versus role-playing as a non-college-bound high school girl.

b) Counselors perceived college-bound high school girls as identifying with cultural activities and skills involving verbal ability.

c) (SVIB) Items which reflected differences between college-bound versus non-college bound girls were not the same for male and female counselors.

d) Both male and female counselors have at least some relatively distinctive attitudes toward which levels and types of occupations are realistic and appropriate for both college-bound and non-college-bound girls.

e) Male counselors associate college-bound girls with traditionally feminine occupations at the semi-skilled level; female counselors perceived the college-bound girl as interested in occupations requiring a college education.

f) Male counselors tended to think of women in feminine roles characterized by feminine personality traits.

g) Female counselors tended to expand the traditional image of female work roles and projected women's roles into careers presently occupied by males.

h) Male counselors perceived the college-bound girl as having positive attitudes toward traditionally feminine occupations regardless of the classification level of the occupations. Occupations traditionally engaged in by men were not considered by male counselors as occupations that college-bound girls would like as careers.

After carefully reviewing a number of studies of counselor bias Schlossberg and Pietrofesa (1973) concluded that counselors do ascribe roles to men and to women and that these biases are reflected in counselor interview behavior. It should be kept in mind that such conclusions are inferences based on group data and certainly do not apply to all counselors. However, they do indicate some of the ways in which the counselor's non-conscious sexism may be manifest in their attitudes and behaviors and that individual counselors should examine their own approach for evidence of sexist practices.

Examining Institutions for Sexist Practices

As you become familiar with some of the problems resulting from sexism which affect women, you undoubtedly will become more sensitive to the ways in which certain institutions, e.g. schools, the family, etc., perpetuate sex-stereotyping. In fact, once you become aware of these practices, it is very tempting to "see a sexist under every bush." I certainly am not suggesting that you need go to those extremes. However, there are a variety of areas in the typical school which might warrant scrutiny. Among these are the curriculum, instructional materials, extra-curricular activities, and athletics. You may also wish to examine the educational and occupational information in your own career files. Even though publishers are becoming more sensitive to eliminating sex-bias from career information, their revision schedules and deadlines are such that it may be several years before the materials which reach our counselees are free of sex-bias. Thus it seems incumbent upon counselors to screen these materials or at least inform their counselees of their limitations. Several publishing companies and professional organizations have developed guidelines for detecting sex-bias in written materials.

Familiarize Yourself with Counseling and Guidance Strategies

To eliminate sex-bias from our counseling practice is a desirable first step in making counseling more relevant to the needs of girls and women. However, if we want to maximize our impact on the lives of our female counselees, it may well be that we will have to add new skills and approaches to our professional repertoires. Fortunately, a number of new techniques have been developed to deal specifically with the consequences of sexism. Many of these techniques have applicability to our male counselees as well.

The consciousness-raising group has already been mentioned as one method for acquainting both males and females with the role sexism has played in their lives. Another technique of recent origin is assertiveness training (Jakubowski-Spector, 1973). The assumption underlying the use of assertiveness training with women is that women have been conditioned to receive their primary reinforcement from external sources, i.e., they learn to depend on others for both identity definition and confirmation of their self-worth. Thus, many women learn to deny themselves experiences which would meet their needs in order to help others meet theirs. Assertiveness training is a strategy based on operant learning principles which teaches clients how to behave in ways which will allow them to stand up for their own rights without infringing on the rights of others. The goals of assertiveness training are to help clients learn that they have a legitimate right to express and meet their own needs and ultimately to raise their self-esteem. A number of strategies emanating from the human potential movement (see the Thompson and Dilley articles elsewhere in this report) are also geared toward enhancing self-esteem and are particularly relevant to application with female counselees.

To emphasize only the use of techniques is perhaps to do our female counselees a disservice. What is perhaps more important is that we rethink, with our counselees, the goals toward which we want to work. And as new theories of the development of women are advanced, the sequencing and content of our goals in working with women will become more apparent.

Form a Support Group

One of the more important consequences of the feminist movement has been the realization that the confusion, frustration, and problems expressed by individual women are, in many cases, not isolated occurrences, but rather are shared by great numbers of women. It was not until women had the opportunity to interact with other women in group settings that these commonalities became apparent. What heretofore have been perceived as individual problems of intra-psychic origin, are now thought by some to be predictable outcomes for a whole class of individuals from a social-psychological perspective. The sexist orientation of our society has implications for all individuals.

These assumptions have caused feminist counselors and therapists to question the primacy of individual counseling as an intervention strategy and to work with women in group settings as the preferred mode of intervention. Central to all of the various group approaches is the notion of the support group. If the developmental discontinuities experienced by women are, at least in part, of social origin, it would appear that intervention strategies must capitalize on the sources of gain inherent in the group approach. Taking on new roles and learning new behaviors is simply less threatening when we perceive that we are not alone and can depend on the sympathetic support and encouragement of others.

I believe the idea of forming a support group is equally relevant to professionals who wish to re-define their roles to better meet the needs of girls and women. Although the climate for such a commitment has improved as professional and governmental organizations have lent their support, there are many individuals who still perceive involvement with women's issues as radicalism or plain silliness. The counselor who speaks out for women can still expect to encounter isolation, rejection, or ridicule from professional colleagues, indeed from the broader community.

Thus I view it as critical that counselors identify individuals in their schools and communities who share their views and who will share their knowledge and resources and psychological support. Preferably these individuals would be other professionals in the system; however, if such support cannot be found in the system, there are alternatives--women's sections of professional organizations--e.g. the WPGA Caucus for Women and the WEA Caucus for Women, local chapters of NOW (National Organization for Women), etc. Whatever the source of support, the important thing is that you use it!

Summary

The counseling profession has been challenged to become more relevant to the needs of girls and women. Professional organizations have lent their support to this priority and it now appears that the task is up to each individual counselor. In this paper, I have attempted to provide a rationale for counselors becoming involved with the concerns of women and a plan for action. Are you ready to accept the challenge?

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COUNSELOR, PREPARE TO USE THY ENERGY

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Current literature such as Crack in the Cosmic Egg, The Teachings of Don Juan, The Natural Mind, The Psychology of Consciousness, The Brain Revolution and articles in Time and Penthouse reveal new perspectives on old phenomena. This paper is an attempt to explore this literature, to help counselors become familiar with current scientific thought, and to examine new approaches to counseling.

To accomplish my task, I ask for openness on your part. Instead of "being from Missouri," read this paper as if all that is being said is fact and that each statement has been verified by whatever source you would accept as sufficient. Every time you find yourself drifting back into "that's an impossible" reaction, stop reading. Quietly think about your reaction and consciously tell yourself that anything is possible and that you'll read on with an open mind. I ask you to do this for several reasons

(1) First, what I am suggesting in the text of this paper is that there are many ways to view any set of occurrences. Through a cultural process we have established a very consistent system for viewing external events. We have learned that certain interpretations of these events are more readily acceptable than others. Through language we have learned to classify and codify diverse inputs into neat, systematic packages. We reduce a multitude of incoming stimuli into manageable size units. The entire process of observing events, use of language for classification, and storage in our memory bank are learned phenomena. We have been taught a way to function in a stimuli-loaded environment.

(2) Secondly, openness to other interpretations will allow you to generate more than one hypothesis about the cause of any event. Too often we act as if something were true when all we really know is that it may be so. Other hypotheses may have more merit than the one to which we more automatically ascribe.

(3) Continuous checking on your part will alert you to those areas where your values and concomitant biases prevent you from accepting a set of events. The result of this checking should be increased self-awareness and understanding yourself better. For a counselor, continuous updating of one's self knowledge is not a luxury, but a must.

(4) I believe that we have far greater physical and mental potential than we have yet realized. To make this statement is easy. To live and act as if it were true is much more difficult. Hopefully, this paper will allow you to view yourself in such a way that more of that potential can be evoked.

(5) Counseling is a dynamic process that is highly dependent upon communication between at least two people. Although we have long been aware that nonverbal communication is important in the transmission of messages between persons, we have spent most of our efforts on understanding verbal aspects. In our desire to better understand relationships, we have suggested that most of what happens in counseling is verbal. I question that hypothesis. Carkhuff, Truax, and Berensen suggest that empathy is the verbally transmitted understanding of one person for another. They further imply that genuineness, concreteness, and positive regard are transmittable through verbal interchange. I disagree with the simplicity of their hypotheses and suggest that each of these variables has a much deeper foundation than that which can be rated on a five-point scale with scores derived from a taped, verbal interchange between a counselor and a client. I would agree that elements of each variable can be transmitted through verbal interchange, but that total communication occurs at a much more basic level. In my opinion, empathy, genuineness, concreteness, and positive regard each have physiological as well as psychological components. The dynamics of counseling are more than mental. They are physical as well.

Purpose of this paper

It is important that you understand the purpose of this paper. Hopefully, a brief explanation will help you understand why it was written.

Ideas are born out of the integration of many isolated facts and experiences. My personal experiences have led me to believe that more happens in human interaction than that which we can verbally describe. I am quite frequently moved by the presence of others when no verbal interchange has occurred. I have often wondered about the genesis of my feelings.

Recently I have become aware of a preponderance of literature dealing with the potential of the human mind. New scientific findings point to our ability to alter our conscious awareness and to affect physiological processes. In addition to these findings, hard evidence is now available to show that we have an electrical energy field which extends beyond the boundaries of our skin.

Integration of the above findings with personal experiences has led me to speculate about the basis for my feelings. The purpose of this paper is to share these speculations, to provide stimulus for your thought and integration, to offer futuristic possibilities for counseling and guidance, and

to provide resource materials for those of you interested in pursuing the following ideas further. This is not a technique paper. Rather, it is a paper designed to stimulate thought and action on your part. If the paper does that, it will be successful.

Assumptions inherent in the present model

1. Humans have energy. Through use of the electroencephalogram (EEG), first discovered by Hans Berger in 1924, the electrical component of the human brain has been mapped. The rhythmic activity of the brain has been classified as follows: Beta rhythm, 12 cycles per second and above; Alpha rhythm, between 8 and 12 cycles per second; Theta rhythm, between 4 and 7 cycles per second; and Delta rhythm, between 1-4 cycles per second. Whereas most wakeful activity for humans occurs in the Beta range, experimentation has shown that individuals can learn to control their brain wave rhythms. Practioneers of Zen meditation and Transcendental Meditation have been recorded as reaching a high Alpha state (Ornstein, 1972). In essence, individuals can learn to achieve self-induced "highs," which are characterized by slower, more relaxed brain rhythms.

2. Energy is a physical characteristic. The EEG mentioned above attests to one aspect of physical energy. Other elements of physical energy are measurable. The human cardiovascular system's electrical activity is measured through use of electrocardiographs and muscular energy by means of electromyographs.

3. Bodily energy emissions can be photographed. Measurement of life energy can be accomplished through use of Kirlian photography, which was developed by two Russian scientists, Semyon and Valentina Kirlian in 1958 (Krippner and Rubin, 1973). Experimentation with Kirlian photography has shown that "the human body's energy field has several hundred bright spots" which appear as flares (Ponte, 1974). Energy emissions, photographed through Kirlian color photography, range from white to bright red in color.

4. Energy emissions can reveal basic psychological emotions. Experimentation has shown that the electrical emissions of individuals are as unique as individual fingerprints. Patterns of emissions do exist for persons, but any two Kirlian measurements will show differences for an individual. The internal state of the individual apparently dictates the electrical emission. In Kirlian photography, anger has been identified with a bright red energy emission. A faith healer's finger during healing activities revealed a yellow and red emission. While at rest the faith healer's finger had a blue energy emission. Photographs of these emissions can be found in Krippner and Rubin (1973). In an article by Ponte (1974), six photographs are shown which indicate what the author labels as "the cycle of arousal." In these pictures the finger tips of an individual who

had progressively moved from "calm self-control to distraught emotional uncontrol" are photographed. The first photograph shows a round blue halo, or corona. As the subject becomes upset, the halo begins to dim and disintegrate. The color red appears and, as the emotions become enraged, the red takes over (Ponte, 1974, p. 42).

Krippner and Rubin (1973) have initiated experimental research with Kirlian measurement of psychological variables. Their present findings indicate different energy emissions between persons in alcoholic stupors, those high on marijuana, those under hypnosis, and persons in a normal state. Although all the results are not yet in, early indications are that energy emissions change for individuals when they alter their state of consciousness and that discernible patterns of emissions can be identified across experimental conditions, i.e., alcoholic stupor, marijuana high, hypnotic state, normal states.

5. Energy can be controlled by individuals. Eastern thought has long been centered on control of body energies. Zen, Yoga, and the martial arts, to name a few, have been built on the idea of understanding and control. Understanding frequently entails becoming aware of how one processes environmental input. Control is achieved when one learns to "turn off" input processing so as to "open-up" personal awareness (Ornstein, 1972). Recently, Western thinkers have married Eastern thought to Western technology. One of the more promising offspring has been biofeedback programs. Through training, persons can learn to use biofeedback processes to control brain wave rhythms, hand temperature, blood pressure, nervousness, depression, test anxiety, and a myriad of other physical-emotional conditions (Time, 1974; Danskin & Walters, 1974).

6. Energy can be directed and focused. At Stanford Research Institute a psychic, Uri Geller, has been performing experiments under controlled conditions that have "yielded odds against chance to up to a trillion to one" (Vaughan, 1973). The abilities that he has demonstrated are psychokinetic in nature. That is, Geller has been able to consistently demonstrate that he can affect objects without physically touching them, e.g., bending a metal key, breaking a metal teaspoon, and moving objects from one place to another. In like manner, Nelya Mikhailova from the Soviet Union, has demonstrated an ability to turn a compass needle "like the second hand of a clock," move a fountain pen on a desk, and separate the yolk from the white of an egg. What makes these events unusual is that each was accomplished without physical touch. Each act was accomplished purposively through control of mental energy (Ostrander & Schroeder, 1971). At present, the dynamics underlying the abilities of these two individuals is not understood. However, a great deal of research is being undertaken on an international basis to explain the ability of certain individuals to so dramatically influence their environment.

7. Interpersonal transfer of energy can occur. It is being hypothesized that energy can be transmitted and received by individuals. If one accepts that energy is an element that does in fact exist, that it can be recorded by various scientific instrumentation, that individuals can internally control its personal use, that others can use energy to affect objects external to their body, then it seems to follow that one person in control of his/her energy source could affect another's energy. Krippner and Rubin (1973) lend credence to this hypothesis

> ...several experiments were conducted in which all variables remained constant--except that the photographer was deliberately changed in the middle of the photographic process. It has been a consistent finding that there is a striking difference in the aura of the same S, over just a few minutes' time, when different photographers take the picture. Sex differences are important, but are not the only important variable. Close male friends seem to generate brighter coronas than two male strangers working together. A strict authority figure, such as an elderly experimenter, will usually produce a much smaller corona than the informal, friendly research assistant who replaces him. We believe this photography may be revealing the interaction of persons on a nonverbal, invisible, possibly electrical plane. (p. 48)

Notice that the excerpt presented does not say that one person causes another person to change electrical emission, but that a result of different personal interactions results in differentiated electrical emission. It is not certain whether one person directly affects the other or if the presence of one person causes the second person to change his own emissions. However, the fact that a change occurs--as a result of the second person being there--is the important point to remember. One person can have an affect on the energy of another. When the young gal tells the young guy, "Boy, you turn me on," she may be more right than she thinks.

The task of the energy-conscious counselor

For a counselor to utilize knowledge of the assumptions presented he/she will have to come to grips with his/her personal energy. Belief is the key ingredient. One must believe that energy exists within their being before they will be ready to use it. Try the following simply experiment. It may help convince you that you do have control over a personal source of energy.

> Ask a friend to lift you up three times. Without saying anything to him, do not do anything out of the ordinary the first time. On the second, think "up." Imagine your energy focused just above your head. Actively imagine it flowing upward through your head. Think light. Think up.
>
> On the third lift, think "down." Visualize your legs as part of the earth. Imagine your energy flowing downward through the soles of your feet. Think heavy. Think down. Do not tense your muscles or make any other attempt to help or hinder the lift.
>
> Reverse roles. Lift your friend, but ask him to mix up the orders of the three procedures (and not to inform you, of course).
>
> You will easily be able to feel the results of his visualization, and he of yours. No one has yet tried to find out whether any measurable process has actually been altered at some biological level, but something has been changed in the body, something beyond our usual concepts has occurred (Ornstein, 1973. p. 27).

Once belief has been established, learn to control your personal energy. A variety of techniques are available for helping you to learn how. Basic to most techniques is your ability to relax and your ability to visualize your source of energy. Paperback texts such as Mind Games by Masters and Houston, Psychic Energy by Weed, and Psycho-Cybernetics by Maltz can serve as aids in helping you achieve a relaxed state of mind which will allow you to visualize your energy. Practice with the suggestions offered will help you to realize increased control of your personal energy, which, in turn, will result in greater personal confidence, a sense of well being, additional means for achieving desired ends, and greater awareness of your personal potential.

Although the outcomes suggested above may appear to be vague, generalized, and/or superficial, it is suggested that you withhold your final judgment until after you have tried to develop your personal energy (by adherence to suggestions offered in the texts listed). If you are conscientious in your efforts many of you will find that the statements offered will have merit for you.

When you have learned to trust your ability to know and control your personal energy, you will be ready to use your knowledge to help counselees. Your approach for helping clients should be straightforward and should consist of the following basic steps:

1) Direct your energies at your client.

2) Develop a mutuality of energy with your client.

3) Help your client know and accept that he can achieve control over his personal energy.

4) Teach your client techniques for controlling his energy.

Coupled with your ability and willingness to believe and utilize your personal energy, visualization of desired outcomes is a key ingredient for achieving steps one and two.

As an example of visualization consider the following:

Suppose you had to write a paper on a topic that you had completely researched, but that the process of writing was somewhat distasteful to you and that it was difficult to organize your thoughts in a concise logical manner. Through a process of visualization, you could use psychic energy and tap many subconscious thoughts. Here's how it could work. First get all your materials ready for writing, i.e., pens, paper, lamp, etc. While seated at your desk close your eyes and relax as much as you can. In your mind's eye count to ten, picturing each number as you count. Continue to relax, slowing your breathing as you continue. When you find yourself in a relaxed state, picture an image of you sitting at your desk. Visualize a funnel in the top of your head. Vividly, picture ideas being poured into your head. Make the pictures as detailed and vivid as possible. Once you have "poured" sufficient ideas into your head, picture yourself writing idea after idea in a free, easy manner. When you are able to do this, you will be ready to open your eyes and to actively write your paper.

As far as we know, external stimuli register in the brain in the same way internally created material does. Therefore, what you develop as a picture in your imagination is treated by the brain in the same way as sensory experience. Visualization is one way of telling yourself (your brain) to retract information that is stored and to get it ready for use. The method described above can unlock the subconscious and release stored materials. The end result for you can be a much more easily written paper.

Exercises in the three texts listed earlier will help you develop your ability to visualize and focus your psychic energy and will give you ideas for arriving at a mutuality with your clients. Practice with the methods offered will improve your confidence and increase your ability to use your energy constructively.

Helping your client to know and accept that he/she can achieve control over personal energy may require considerable teaching on your part. As in most areas of teaching, relevant examples, explanation, and practice are needed. Weed's (1970) book abounds with examples that can be used for facilitating client learning. In like manner, Ornstein's (1972) Psychology of Consciousness provides many ideas that can be used. For instance, just knowing more about the way we learn and respond can be insightful and can create a willingness on the part of your client to explore other areas of psychic potential. In this context, Ornstein (p. 50-51) describes the following exercise:

> Close your eyes and attempt to sense each side of your body separately. Try to get in touch with the feelings of the left and of the right side. Think about the strengths and weaknesses of each side. When you have thought about each side, open your eyes for a moment and reflect on one of these questions. Close your eyes and sense inside for the answer. Repeat the process with each question.
>
> 1. Which side of you is more feminine?
> 2. Which side is more masculine?
> 3. Which do you consider the "dark" side of yourself?
> 4. Which side is the "lighter"?
> 5. Which side is more active?
> 6. Which side is more passive?
> 7. Which side is more logical?
> 8. Which side is more intuitive?
> 9. Which side of you is the more mysterious?
> 10. Which side is the more artistic?
>
> If you are righthanded, most likely you felt the right side of your body to be more masculine, lighter, active, and logical and the left side as more feminine, dark, passive, intuitive, mysterious, and artistic. If you are lefthanded the choices are most likely to be a reverse of these.

To a large degree adjective placement is a function of social learning, but it does represent an implication of the dual function of our brain. For most righthanded persons, the left hemisphere of the brain is "predominantely involved with analytic, logical thinking, especially in verbal and mathematical functions" (Ornstein, p. 51). The right hemisphere is primarily responsible for orientation in space, artistic endeavors, intuition, body image, and recognition of faces. In reality, our brain is not a brain, but two separate brains, the full potential of which is only partially known. Your task is to help clients realize that they have much greater potential than they usually give themselves credit for and to provide them with means for tapping this potential.

To merely provide an example like Ornstein's to your client will not be enough. You will have to discuss the personal implications of each example and systematically teach your client techniques for energy control, e.g., relaxation, visualization, positive thinking, and biofeedback processes (techniques are described in texts previously listed). To accomplish this rather Gargantuan task you will have to commit yourself to the idea that personal energy control is a possibility for both you and your client. Much effort in preparation on your part is needed before this idea will become a reality.

Conclusions

This paper has been written with an eye toward the future. It is believed that counselors must stay abreast of current research and be able to adjust their services to meet client needs with the most current and expeditious treatment. It is further believed that control of psychic energy has potential for being extremely beneficial, although now it appears to be very avant-garde.

At present there are several limitations to achievement of counselor competency in psychic energy control.

(1) Retraining of counselors: Although numerous texts have been listed in the present paper, adequate development of counselor competency on a large basis will depend on in-service workshop and university training sessions which emphasize techniques for development of one's control of psychic energy. Individuals can learn control, as is evidenced by many proponents of Eastern philosophies, and recent biofeedback training institutes, but training is generally expensive and not focused on educational applications of learned principles.

(2) A need exists for scientific hardware, i.e., biofeedback machinery, electroencephalograms, Kirlian photography units, that can be used both in training of counselors and for use in the counseling environment.

(3) Additional research must be done to understand the neurological manifestations of energy control. (See Danskin & Walters, 1974).

(4) Ethical questions must be dealt with. As we approach a more basic understanding of man, we must be assured that we maintain individual freedoms. Scientific control of another person is a possibility. We must learn to use new insights, discoveries, etc., in ways which are beneficial to mankind and not usurpers of freedom.

In conclusion, this paper is futuristic. Nonetheless, a great deal of evidence is available to show that the frontiers of human potential are

being expanded. It is highly conceivable that in the near future we will be able to match counselors with clients on the basis of energy levels and/or be able to establish patterns of helpfulness or consonance with our clients. When that times comes, we, as counselors must be ready to use our energy in a facilitative way. Refusal to think about the possibility will not prepare you for that eventuality.

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USING THE SELF AS A MODEL TO PROMOTE BEHAVIORAL CHANGE

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Behavioral scientists have known for quite some time that a great portion of man's learning is gained through the process of observing others. In fact, almost any learning which results from direct experience can be gained through observational or vicarious means (Bandura, 1969). Experiments emanating from social learning theory have shown, for example, that aggression portrayed on television or observed in actuality can predispose certain individuals to engage in violent actions (Berkowitz, 1964; Bandura, 1973). On the other hand, studies have shown that individuals have acquired a variety of positive responses as a result of being exposed to real and/or symbolic types of models which demonstrate the specific behaviors that these persons desired to acquire (Bandura, 1969; Thoresen and Hosford, 1973; Hosford, 1969).

The importance of imitative learning as a means of promoting specific behavioral patterns was long ago emphasized in the literature (see, for example, Jersild and Holmes, 1935; Guthrie, 1938; Page, 1936). However, it has been only recently that researchers have systematically studied the effects of observational learning under controlled conditions. Perhaps more than any other person, Albert Bandura of Stanford University should be credited for providing the initial (and much of the subsequent) evidence which demonstrated empirically that many of man's behavioral patterns are acquired directly and can be modified merely through exposure to appropriate social models.* The accumulation of evidence by Bandura and his colleagues indicates strongly that modification of behavior as a function of witnessing other peoples' behavior and its consequences for them occurs at all age levels.

APPLICATION OF OBSERVATIONAL LEARNING TO COUNSELING

Starting with the Krumboltz and Thoresen (1964) study in which social modeling procedures were used to help high school students learn how to obtain relevant information before making educational and vocational decisions, this past decade has witnessed a continuing and increasing

*A social model may be a book, film, person or any other device from which an individual vicariously acquires a behavior. For the most part, however, a social model is a person or persons who demonstrate specific knowledge and/or skills that an observer desired to learn.

interest by counselor researchers to investigate the effectiveness of observational techniques for helping clients achieve specific changes in behavior. Reviews by Bandura (1969), Hosford (1969), Mischel (1971), Thoresen and Hosford (1973), and Hosford and de Visser (1974a) suggest that not only are the numbers of counseling studies in which modeling techniques have been the principally used counseling intervention increasing rapidly, but that strong evidence is accumulating which suggests that modeling procedures are effective singularly or in combination with other counseling techniques toward helping many kinds of clients achieve many types of desired counseling outcomes (Bandura, 1969; Thoresen and Hosford, 1973).

Although modeling interventions vary from study to study, they generally consist of the counselor providing real or tape-recorded models which demonstrate specific knowledge and or social skills in which the client is deficient. Many, if not most, of the published counseling studies have been carried out in actual counseling situations in which real clients were, in effect, "subjects" in the experiments. And the modeling interventions have been used in both one-to-one and group counseling situations.

The counseling process in which social modeling techniques are used follows much the same procedures as those a counselor might employ in any behavioral counseling session. For example, the counselor helps the client determine specifically the behaviors he wants to acquire or modify. A base rate is then taken of the client's present performance of these behaviors in relation to his desired goal. Following this, the counselor develops a series of models which demonstrate sequentially, in terms of difficulty or complexity, the specific behavioral patterns desired by the client. The client then observes the models under carefully controlled conditions and is subsequently encouraged to rehearse, i.e., imitate, these same behaviors in the counseling setting while the counselor provides systematic reinforcement for any progress the client makes toward matching the model's behavior and toward performing behaviors related to his goal. Counselor follow-up and reinforcement as the client begins to apply these new behavioral patterns outside the counseling sessions are quite often integral parts of the total counseling intervention process. McDonald (1973), however, lists three criteria that must be present for the client to acquire the desired behavior of the social model. First, he must be able to observe the actions of the model; second, he must be cued by the counselor on what to observe and later perform; and third, he must have the capacity for making the responses that he is to learn.

Types of Models

A variety of social models have been used successfully in counseling. For example, Hosford and Rifkin (1974) used graduated intensity, filmed models of sexual arousal showing a variety of female-related sexual situations to help a homosexual who desired to become at least partly heterosexual.

Truax, Shapiro and Wargo (1969) used audio recordings of group therapy sessions as "vicarious pretraining therapy" to help a group of incarcerated individuals improve their self concepts. Other examples include such social model interventions as audiotaped dyadic counseling interviews (Krumboltz and Schroeder, 1965; Thoresen, Hosford and Krumboltz, 1970; Meyer, Strowig and Hosford, 1970), audiotaped adult therapy sessions (Truax and Carkhuff, 1964), introduction to reading skills programs (Maxwell and Bott, 1965), group counseling audiotaped sessions on under-achievement (Beach, 1969), videotaped counseling interviews (Varenhorst, 1964; Hosford and de Visser, 1974b), videotaped role playing job interviews (Logue, Zenner and Gohman, 1968), and audio and videotaped initial counseling interviews (Myrick, 1969).

Observation of a model, however, does not always insure that the client will acquire the desired behavior. As in the use of any counseling procedure, a variety of factors appear to enhance or weaken the effectiveness of the social modeling technique. For example, the observation of models perceived as attractive and rewarding (Bandura and Huston, 1961), prestigeful (Asch, 1948; Krumboltz, Varenhorst, and Thoresen, 1967; Thoresen, Hosford and Krumboltz, 1970; Maccoby, 1959; Mussen, 1959), competent (Mausner and Boch, 1957), high in status (Leflowitz, Blake and Mouton, 1955), powerful (Bandura, Ross and Ross, 1961; Grusec and Mischel, 1966; Mischel and Grusec, 1966), and similar in ethnicity (Hosford and de Visser, 1974b) was shown to result in increased imitative behavior by observers. Other studies suggest that personality characteristics of the observer himself may be related significantly to his predisposition to engage in the vicarious learning process. Bandura (1969) points out that the extent to which the observer acquires the behavior of the model depends in part on the similarity between distinctive cues of the modeled situation and those which the observer himself has experienced. Thus it would appear that when the client can identify closely with the model, the extent to which the model's behavior affects the client may be increased proportionately. However, regardless of similarity of backgrounds between the observer and the model, for some clients observing another person's behavior can arouse any of a variety of negative reactions. (McDonald, 1973).

Self Observation

There is some evidence available which suggests that when individuals observe their own behavior, i.e., serve as their own models, greater sensory arousal takes place than when these subjects view other peoples' behavior (Fuller and Manning, 1973). For example, we know that subjects listening to their own voices demonstrate greater activation than when listening to another person's voice even when they do not recognize consciously that they are listening to their own voices. And individuals have been shown to demonstrate greater sensory arousal (as measured by GSR ratings) when observing themselves performing a particular behavior on videotape than when giving verbal reports of that behavior (Carus, 1969).

Self Perception

An individual's self perception has always played a major role in counseling regardless of the theoretical approach employed by the counselor. When a client conceptualizes himself as weak, inadequate, or unattractive, changes in such perceptions usually occur concommitantly with positive and desired changes in behavior. Whether self perception develops primarily from feedback one receives from his behavior or whether his evaluation of self is internally caused is, of course, a theoretical question which counselors have long argued. However, there is general agreement in the field that one of the goals of counseling is to help the client gain new and more positive ways of viewing himself. And whether one believes that positive self perceptions are the by-products of positive behavior or whether positive behavior is the by-product of positive self concepts, it would appear that self observation techniques could be used effectively by counselors of either view.

If clients with poor self concepts were consistently to view themselves behaving competently in situations of importance to them, the cognitive dissonance they would experience in the process should promote more positive perceptions of themselves. On the other hand, viewing themselves behaving in more appropriate ways should be an effective means for helping these individuals learn to perform such positive behaviors in subsequent real life situations.

SANTA BARBARA STUDIES

Over the past two years at the University of California, Santa Barbara, we have been conducting a series of studies to determine the effectiveness of using the client as his own model for changing his own behavior. The intervention, which we call Self-as-a-Model or Positive Self Imagery, involves six principal counseling steps.* First, the client is taught how to observe and record his own behavior. This often involves having him listen and/or observe himself interacting on audio or videotape. Second, he lists the various behaviors which he observes that he would like to change, e.g., withdrawing from situations in which he would like to assert himself. Third, the client selects the specific target behavior, usually from among those he has listed, which he would like most of all to modify. A level of performance, i.e., the frequency or quality of performance he would like to achieve, is selected as the counseling goal and base rates are taken directly from the audio and/or videotaped recordings that the client observed. Fourth, the counselor then constructs the social model (or graduated sequence of models, particularly in cases of anxiety) in which the client is presented performing the goal behavior in the way which he desires to perform it. (To have the

*For a detailed discussion of the Self-as-a-Model procedure, see Hosford and deVisser (1974a).

client observe unedited instances of his own behavior in which inappropriate and appropriate behaviors are demonstrated could attenuate the acquisition of appropriate behavior and promote a greater frequency of the inappropriate behavior.) Often the positive self imagery models may consist of excerpts taken directly from the audio or videotapes made earlier of the client's actual behavior. This is possible if the client indicates from his observations specific instances in which his performance is as he desires. For example, a client may be shy in speaking up in a group situation. But, from time-to-time he does speak up. Those instances when he does speak up without any observable anxiety can be edited out to form the positive self-imagery model to be used as the counseling intervention. If the client, however, does not indicate any instance in which he is pleased with his behavior, the self-as-a-model tape can be made from coached role played situations taking only those instances in which the client behaves appropriately in relation to his desired counseling goal.

During the fifth step, the client is taught positive self imagery, i.e., keeping data on the frequency and/or quality with which he performs the goal behavior in real-life situations which, in effect, is his goal for counseling. In some cases additional modeled scenes are constructed if the client's desired goal behavior is especially complex.

Some Counseling Cases Using Self-as-a-Model Interventions

We have been using Self-as-a-Model techniques with a variety of clients and have been achieving some very encouraging results. The first case involved a 26-year-old male who sought counseling regarding a stuttering problem. Although I encouraged the client to discuss a variety of problems on which we might work together, he related strongly that his stuttering kept him continually anxious and he wanted more than anything else to be able to converse with others without stuttering. Because it was impossible to get the help of a speech therapist (the client was incarcerated and monies were not available to employ a speech therapist) and because this was the problem of most concern to him, I decided to proceed with the counseling doing what I could to help him at least reduce his anxiety.

To gain some ideas as to whether the stuttering was in fact learned, i.e., a habit, I taperecorded our counseling interviews in which we discussed a variety of positive and aversive experiences in his life. I subsequently identified the topics we discussed and a frequency count of the number of times he stuttered while talking about each topic. For example, when talking about his stuttering problem per se, he stuttered on the average over eight times per minute. However, while describing the most erotic sexual experience he ever had, his frequency rate per minute was less than one. His stuttering also varied considerably--but not as dramatically--among other topics as well.

Because the stuttering varied relative to the stimulus situation, I believed that his speech habits were learned and therefore were subject to being unlearned and/or learned differently. Part of his problem, I thought, was that his habit had generalized so extensively that he perceived himself to be a constant stutterer and consequently he was living up to his own expectations! Thus, if he were to observe himself consistently verbalizing with others without stuttering, perhaps he would perceive himself differently and at the same time reduce his habit of stuttering.

Self-as-a-Model. To modify this perception of himself and to help him learn new speech habits, I decided to try the Self-as-a-Model technique though, at this time, we were only conceptualizing the procedure theoretically but had yet to apply it in actual counseling practice. In this case, I merely taperecorded our weekly counseling sessions. From these tape recordings, I made new model tapes in which all instances of stuttering were deleted. The client was then requested to listen to the model tapes daily and to practice speaking exactly in the same way as that which he did on the model tapes. I continued to chart the number of times he stuttered each week on the tapes which we made of our actual counseling sessions. His fequency of stuttering went from an average of 8.7 times per minute to .8 over the 12-week counseling period.

Whether or not the reduction in stuttering was a direct cause of the Self-as-a-Model procedure, however, cannot be answered. I was not testing out a technique as much as I was attempting to help a client achieve his desired counseling goal. Therefore, several other factors or combinations of factors may be responsible for his reduction in stuttering. For example, to reduce his constant anxiety about talking with other people, I instructed him in vicarious relaxation techniques (see Hosford and de Visser, 1974a) and also used systematic desensitization in the latter stages of the counseling sessions to help him overcome some specific situations in which the anxiety was particularly intense. Too, the relationship which developed between the two of us may have reduced his anxiety within the counseling sessions per se so that his stuttering decreased proportionately. However, a follow-up three months later in which he participated in a group with several other inmates, indicates that his stuttering rate had not increased in frequency over that during the last three individual counseling sessions.

Second case. A second case in which Self-as-a-Model procedures were used was that of a very intelligent 37-year-old male who had dropped out of college four years earlier because he experienced severe anxiety whenever he attended classes. In this case I taught the client the procedures involved in systematic desensitization (Wolpe, 1969) and had him subsequently verbalize this same process as if he were talking to himself step-by-step up the hierarchy while being tape recorded. He was also instructed in assertive training, e.g., verbalizing such scenes as, "The professor is coming into the class now and I'll be damned if I am going

to let him or any other bastard give me anxiety!" From the desensitization tape and the assertive roleplaying responses, I constructed three Self-as-a-Model tapes from which the client daily listened, relaxing himself, desensitizing himself, and experiencing vicariously a series of assertive behavior scenes in which he verbalized strong assertion in which heretofore he experienced considerable anxiety and had, on most occasions, literally run from the situation. After a three month period, the situational anxiety completely extinguished and he subsequently completed with a B+ grade the first course in four years out of many he had attempted. The very next quarter he achieved an A+ in a rather sophisticated biological science course. With the client's permission, I talked with his professor who taught the course and he had only words of praise for the client's performance in the class. He noted no observations of anxiety or other personal problems even when I inquired of such.

These two cases do not provide statistical evidence necessary for making statements of inference about positive self imagery as an effective counseling intervention but they do suggest some innovative applications of observational techniques which otherwise have considerable empirical support as means by which individuals can acquire specific changes in behavior.

At the present time, however, we are accumulating data at the University of California, Santa Barbara, which is not as contaminated by the use of other techniques in combination with the self modeling procedure. For example, we are presently using the technique to help professors improve their teaching performance. Participating instructors, after viewing five videotaped sessions of their classroom teaching, selected three target behaviors which they wanted to modify, e.g., reduction of personal mannerisms distracting to the listening audience, increasing positive reinforcement of students' comments in class, etc. Positive self imagery models were constructed in the same way as we did previously in which only desired or appropriate behaviors were presented. Before each new class session, the professors observe the Self-as-a-Model videotape and practice covertly performing the behaviors in the same way as they viewed themselves performing on the tape. Each class session is continually videotaped and each professor's target behaviors are counted and/or rated and charted weekly. Although the project will continue for another six months, the present data look very promising in terms of the professors achieving the changes in their teaching habits which they established for themselves.

Perhaps the most promising study to date in which the self modeling technique has been used has been in counselor training. As part of our pre-practicum training in the Counseling Psychology Program at UCSB, ten master's degree students participated in a quarter-long training program to "...improve their verbal and non-verbal counseling skills." Three counselors were randomly assigned to the Positive Self-as-a-Model treatment, four to a Self Modeling treatment in which nothing was edited

out, and three to Practice without Feedback (see Hosford, 1974a). Two baseline sessions were recorded for all ten counselors and specific target behaviors were selected specifically for each trainee by the counselor supervisors as those verbal and/or non-verbal behaviors the counselor needed most to improve. The counselors were then randomly assigned to one of the three treatment conditions. Those in the positive self imagery treatment were asked to observe their model tapes very carefully and to practice these behaviors before their next weekly practice counseling session which would be videotaped. We employed "clients" for this purpose who discussed various "problems" with the counselors. The counselors were told that their clients were free to roleplay or relate real problems of concern to themselves but the extent of the "counseling" was to be only one interview.

The model tape in this treatment consisted of segments of that counselor's previous sessions in which he had exhibited appropriately the particular target behavior/s on which he needed to improve. Those in the self modeling (nothing edited) condition were given the same instructions as were the positive self imagery group but they observed their previous session's tape with nothing edited, i.e., they observed both their inappropriate and appropriate counseling behaviors. Counselors in the practice-without-feedback treatment were given the same instructions to practice and to try to improve some specific target behaviors that their supervisors suggested they needed to improve but they did not receive other feedback nor did they observe their weekly video tapes until the study had terminated.

Each counselor's videotaped sessions were evaluated weekly and rated for the particular behaviors designated for each counselor. The results indicate that in all three conditions inappropriate counseling behaviors were greatly reduced, but only in the positive self imagery group were any inappropriate behaviors completely extinguished. Of the eight inappropriate behaviors monitored for this group, five were completely extinguished by the fifth session in which the first two were used for assessing each counselor's counseling assets and deficits and for obtaining base rates of those behaviors in need of modification. Although counselors in the self modeling-nothing edited group did improve considerably, at the end of their fifth counseling session, all four still were performing inappropriately, though with less frequency, the inappropriate behaviors they were instructed to improve on.

Summary. Several other studies are presently in progress or have been completed which also provide support for the Self-as-a-Model technique as an effective counseling intervention (e.g., Hosford, Morrel and Moss, 1974; and Hosford and Lebow, 1974). However, it is still too early to determine whether having a client systematically observe himself perform appropriately the very behavior he desires to learn accounts for the changes in subsequent behavior which we have thus far noted. If additional research continues to support the effectiveness of this technique, the implications for counseling are considerable. For example,

Self-as-a-Model techniques could easily be employed by counselors themselves to evaluate and/or to enhance any one of a variety of their own counseling skills. In addition, researchers could develop and test out libraries of self observational procedures which might be used by counselors in training and others new to the counseling profession to acquire appropriate counseling skills. The behaviors which might be promoted by such techniques appear unlimited.

Some counselors may view such techniques as being detrimental to the counseling relationship. Our experience has been quite the contrary. Rather than replacing the human qualities of counseling, self modeling procedures help to broaden the relationship and include experiences to the client which are unique only to him.

Admittedly, the counselor's constructing social models designed to promote specific client changes in behavior, is manipulation. That is the counselor's job! If the counselor is not an agent of change, he has little reason to be in the business. As I have stated before ...

> A warm, positive relationship, in which the counselor is ignorant of his controlling effect on the client, represents potentially greater manipulation, less humanism, and possibly greater detriment to the achievement of the client's desired goals than do techniques used openly and specifically to achieve a solution to the client's problem (Hosford, 1974a, 310-311).

To understand with clarity that counseling using Self-as-a-Model or any other technique is manipulation and to accept it with all its implications and responsibilities, may be necessary before we can develop counseling interventions that <u>do</u> help clients achieve desired changes in behavior.

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